T. MACCI PLAVTI

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WITH NOTES CRITICAL AND EXEGETICAL

AND AN INTRODUCTION

BY

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PREFACE.

In adding another play of Plautus to the series inaugurated by the late Prof. W. Wagner, Ph.D., of the Johanneum, Hamburg, I have little to say by way of preface beyond explaining the relation of this volume to the volumes that have preceded it (the *Aulularia*, the *Trinummus* and the *Menaechmi*) and to acknowledge my obligations both to writers of books on my subject and to personal friends who have helped me in my work.

Wagner's edition of Plautus with English notes shared the fate of so many other Plautine schemes; it was interrupted by death. The present volume is a contribution to the undertaking, and it is my intention to follow it up by other plays. The principles by which I have been guided, and by which I was guided in my edition of the *Captivi* (1880), are those of the school of criticism to which Wagner belonged, and which now rules the field, practically without a rival.

It would have been satisfactory had I been able to rely to some considerable extent upon material of

Wagner himself. Unfortunately he left very little in MS.; one short fragment ('Critical Notes on the Mostellaria') has been found among his papers; but it is mainly a collation from the *apparatus criticus* of Ritschl, contains very few conjectures by Wagner himself, and is limited to the first hundred lines of the play. The publishers have been unable to obtain from Wagner's executors any copy of Plautus with marginal notes by his hand.

But if I have had to dispense with aid from Wagner himself, I have every reason to be grateful for the very ready help that has been given me by other scholars. To my friend and former teacher Mr Robinson Ellis, I am indebted not merely for his valuable comments upon the *Mostellaria* published in the *Journal of Philology*, but also for the great trouble which he has taken in reading through the proof sheets of the whole play, and sending me many new suggestions of his own; he has also added a special Excursus upon the difficult fifth and sixth *Cantica* (see pp. 153—158). Mr J. S. Reid has also been so kind as to read through my proof and send me notes of his own upon a number of passages. Some of his conjectures I have adopted, but space prevented me from profiting by many of his notes, which I hope may find their place if I ever reach a second edition. My best thanks are also due to Professors A. Palmer, H. Nettleship and Minton Warren for occasional suggestions, and to Dr. Theodor Gottlieb of

Brünn, the Rev. A. J. Smith of the Camp Hill Grammar School, and Mr C. M. Dix of the Oratory School, Birmingham, for reading through part or the whole of the proof: the latter gentleman has also kindly made a full index to the notes.

My text is the result of a careful study of the play, extending over four years. I have had the editions of Ritschl, Ramsay, Lorenz, Bugge and Ussing constantly before me, and have tried to keep pace with other recent Plautine literature of Germany. Several valuable articles in periodicals by Brix and Langen have received the consideration due to anything that comes from their pens. I hope too that I have been able to contribute something myself to the improvement of the text. In a play so corrupt as the *Mostellaria*, there is plenty of room for conjecture even after the labours of the above-mentioned scholars; in every dozen lines there is a passage in which the question is not whether an emendation should be admitted but which particular emendation should be preferred. In such places the editor who emends need not fear to rush in where so many wise men have already trodden. Occasionally (as in lines 469, 1042) I have ventured to suggest a correction in a passage not usually regarded as corrupt. At the same time the critic will, I hope, find in my work signs of a careful study of the MSS., and an effort to protect their tradition where possible. In some passages I have been more conservative than Ramsay himself. I have, in fact, tried to

emulate the principle of the most recent school of Plautine criticism in Germany, which is, briefly, respect for the MSS., subject only to greater respect for well established laws of language, metre and logic.

In the explanatory notes my obligations are mainly to the first edition of Lorenz: his second edition reached me after my work was in great part finished; but I have not hesitated to gather from it what seemed to me valuable. From Ramsay and Ussing I have also derived help, and have occasionally drawn upon Lambinus, whose edition remains still the best complete commentary on Plautus. In writing the Metrical Introduction, I have relied mainly upon the *Prolegomena to the Trinummus* of Ritschl and the *Metrik der Griechen und Römer* by Christ (2nd Edition, 1879).

BIRMINGHAM,
November, 1884.

VIRO DOCTISSIMO

ROBINSONI ELLIS

QVONDAM PRAECEPTORI SVO

TAMQVAM PRIMITIAS

HVNC LIBELLVM

D. D.

EDITOR

INTRODUCTION.

The Mostellaria[1], like other plays of Plautus, is founded on a Greek original called Φάσμα 'The Ghost' (see the didaskalia, or notice appended to the play by the grammarians). There were several plays of this name belonging to the νέα κωμῳδία; probably the one in question was written by Philemon (cf. note on 1149), from whom Plautus borrowed the plot of his Trinummus and Mercator.

The scene is laid in a public street in Athens (cf. 30, 66, 1072) in which stand the houses of Theopropides and Simo. The time is midday (cf. 579 *circiter meridiem*, 651, and note on *merenda* 966). Between the two houses, which occupy the back of the stage, is a narrow street (*angiportus* cf. 1045), employed in several passages of the play as a place from which the conversation on the stage may be overheard. The stage is approached by two side doors, that on the left of the spectators leading to or from the harbour, that on the right to or from the town (*forum*); see Menaechmi 555 f., Amphitruo 333.

Before Simo's house stands the usual altar (cf. Aul. 598).

I. The Plot of the Drama.

During the absence abroad of Theopropides, an Athenian merchant, his son Philolaches has been sowing his wild oats. He has fallen in love with a slave-girl named Philematium and after purchasing her from her master with borrowed money, has presented her with her freedom; his days are being spent in riotous living. In Act I, Scene 4 we are introduced to a drinking bout and make

[1] The word is a feminine adjective derived from *mostellum*, the diminutive of *monstrum*: *Mostellaria* (sc. *fabula*) then means 'A Ghost Story.'

the acquaintance of one of his friends, Callidamates, who has come with his sweetheart Delphium. Philolaches is aided and abetted in his prodigal career by the clever and unscrupulous Tranio, one of his father's slaves.

This state of things is interrupted by the news that Theopropides has suddenly returned and is already in the Piraeus, at the very time when the banquet above referred to is in full swing. At this critical moment Tranio, the dissolute and pampered slave (cf. *urbanus scurra, deliciae popli* 15) steps forward and assumes the direction of affairs and the position of hero of the piece. No time must be lost, if detection is to be avoided. The house is promptly locked up. Philolaches, Callidamates, Philematium and Delphium retreat indoors and are enjoined to keep strict silence: Tranio remains on the ground to meet the enemy. The old gentleman is now made the victim of the slave's inventive genius. He is informed that the house has been shut up for seven months, owing to the discovery that it was haunted. In an admirable scene Tranio pretends that Theopropides has himself incurred the resentment of the Ghost by knocking at the door of his house, and so converts the ghost-story into a matter of present and patent fact; Theopropides is only too glad to be able to escape with his head wrapped up in his cloak (*capite obuoluto* 424).

But so far only the first difficulty has been overcome. Theopropides returns when he has recovered from his fright, having made enquiries of the person from whom he bought the house: the latter has indignantly denied the whole story. The situation is complicated by the appearance of the money-lender Misargyrides, who demands payment of interest long overdue. Tranio finds himself between two fires. But he is equal to the occasion. He advises Theopropides to go to law with the refractory vendor of the house. The debt he does not deny, but explains it as a necessary means of raising money *to buy another house*, when the old one had to be abandoned. He even induces Theopropides to promise payment next day, and Misargyrides departs pacified.

'Where then is this new house?' asks Theopropides.

Tranio is in doubt for a moment, but decides to locate it next door. Philolaches, he says, has bought the house of his neighbour Simo, and at a ludicrously small figure. The delight of the old man of business knows no bounds; his son is a chip of the old block. Yet another awkward demand of Theopropides—that he should be shown over the house—is met by the reminder that there are ladies therein, whose permission must first be asked. (That Philolaches is not in present possession of the house, but in the country, is not explicitly stated in the text as we have it, but seems rather to be assumed or inferred; cf. note on 929.) Theopropides promises to wait until Tranio has spoken to the present occupant, Simo, and leaves the stage.

In the interview with Simo that follows Tranio pretends that his master wishes to inspect the house with a view to imitating certain parts of it: he is himself, says Tranio, about to build an additional wing to his own. Simo remarks ironically that he might have chosen a better model, but consents, and also promises not to breathe a syllable about the misdemeanours of Philolaches. Tranio now summons Theopropides. He informs him that Simo regrets the bargain he has made, and begs him to say nothing about the purchase *out of consideration for his neighbour's feelings*. Thus primed for the interview, the two old men are allowed to meet and the inspection of the house takes place, without either of them discovering that he is a puppet in Tranio's hands. The latter is all the while on the alert to twist any ambiguous phrase into evidence that makes for his story of the purchase. So far Tranio has been entirely successful: when his master orders him to go to the country to fetch Philolaches, he employs this, his first moment of leisure, to release the rioters from the 'state of siege' (1048) by means of a back gate leading into the *angiportus*.

But the whole device is, after all, only a temporary measure. Theopropides must ultimately discover that Simo has not really sold his house. This truth Tranio recognizes in 1054:

nam scio equidem nullo pacto iam esse posse haec clam senem.

The discovery has indeed been already made through an untoward incident. According to a custom frequently alluded to in the plays of Plautus, slaves called *Aduorsitores* (cf. on 313) come to fetch their master Callidamates from the banquet and knock loudly at the door of the house supposed by Theopropides to be haunted. Theopropides warns them off, but is only laughed at for his pains: from the lips of these slaves, to whom he is a perfect stranger, he learns that for the last three days his house has been the scene of one long debauch. He hastens to Simo, who, in answer to his anxious enquiries, denies explicitly that he has ever had any business transactions with either Philolaches or Tranio. The whole truth dawns upon the unhappy father: the ghost-story is a fabrication. His mind is now filled with one purpose—he will have his revenge on the slave who has so impudently hoaxed him. Simo enters into his plans and lends him a number of flogging-slaves (*lorarii*), with whom he lies in wait for Tranio. The day of reckoning has now come; but the indomitable Tranio rises once more to the emergency. Instead of running away, he meets his master with a smiling face and innocent manner; and the moment the latter shows signs of bringing out the *lorarii*, calmly seats himself upon the altar in front of the house of Simo—a place of refuge from which social and religious feeling forbade Theopropides to drag him. Meanwhile Callidamates arrives as peacemaker. He promises that Theopropides shall not be out of pocket by his son's extravagance and makes profession of deep contrition in the name both of himself and his friend. Theoproprides is partly pacified. But Tranio shall not escape unpunished. The slave himself certainly does not contribute to bring about such a result. He assumes an air of provoking indifference and answers the threats of Theopropides with light banter and impudent taunts. But Callidamates is importunate. He will not yield in his entreaties that Tranio be pardoned. Tranio's last speech is a bright idea. 'Pardon me? why not indeed?' he says: 'I shall be sure to get into some scrape to-morrow and then you can punish me for both things at once.'

Such a miscreant is irresistible, and the play concludes with the promise, extracted from Theopropides, that bygones shall be bygones.

The Mostellaria must be considered as one of the best of the plays of Plautus. The characters are drawn with a masterly hand: Tranio is almost an Iago in his architectonic faculty for intrigue; Philematium is one of the most charming figures in Plautus. Her pretty simplicity of character and girlish delight in dress are portrayed with effective naturalness, and her faithful devotion to Philolaches raise her above her class. Simo too is a very well drawn character. He belongs to a class often ridiculed in Plautus—husbands of old, ugly and bad-tempered wives whom they have married for the sake of their money. His unhappiness shows itself in cynical sneers and a certain malignity of temper. He has no moral indignation for the misdeeds of Tranio and Philolaches; he even takes pleasure in the idea of keeping his neighbour in the dark about them. But when there is a chance of seeing Tranio flogged, he is quite ready to lend his *lorarii*. He is totally without the capacity for sympathy, and remains a mere outsider to the action. Theopropides[1] is the narrow minded, mercantile Philistine, the chief notes of whose character are avarice, superstition, and childish vindictiveness. His only grievances are the pecuniary loss he fears he may suffer, and the wounding of his *amour propre*. Callidamates claims sympathy by his frank good nature; the reader is willing to condone his vices. The minor characters are none of them colourless. Grumio the honest but uncourageous peasant, Scapha, the sceptic of human nature and would-be temptress of Philematium, the merry Delphium, the pampered and effeminate Phaniscus, the jealous *aduorsitor* have all their clearly marked traits, and stand out as living figures. Perhaps the least effective character in the drama is the prodigal son, Philolaches.

The management of the plot and humorous business deserves all praise. But in criticizing the play as a whole,

[1] The name ('prophetic') is probably ironical: its owner is unable to see an inch before his nose.

it is impossible to conceal certain defects. We are not quite clear about the ultimate fate of Tranio. But what about Philematium? The thread of her destiny is completely lost. Without attempting to prescribe a happy ending for the love-story, such as that suggested by Lorenz, the reader notes that Philematium could not, as a freedwoman, become the wife of her liberator. The interest excited in the couple remains thus unsatisfied. Tranio has become so completely the hero, that Philematium and Philolaches are forgotten, and their faithfulness not rewarded.

Nor is the tone of the piece as a whole a high one. It is the old story—repeated over and over again on the Latin stage—of successful knavery. The old father is regarded as fair game for the pleasure-loving son and the astute slave. That Theopropides is himself a man of low type is an accident and not consciously present to the poet's mind as warranting the mortification that he suffers. There could not be any stronger evidence of the wholly non-ethical character of the comedy of Plautus than the fact that the love of Philolaches and Philematium, which in reality raises them so far above many other pairs and which has its romantic side, is never pleaded as their justification, or as mitigating their fault. The story need not have been different, had the relation of the two been as low as that of Menaechmus and Erotium. That they are true lovers is a detail. There are all the elements of high class comedy in the plot of the Mostellaria; but the author, whether Greek or Roman, has contented himself with writing a farce.

The Mostellaria has been frequently imitated. *I Fantasmi* by Bentivoglio (Venice, 1545), *Les esprits* by Pierre la Rivey (1550—1600), *Le Comédien poète* by Montfleury (1640—1683), *Le Retour imprévu* by Regnard (1655?—1709), *Abracadabra* by the Danish playwright Holberg (1684—1754) are all founded upon it[1]. In English we have the *Alchemist* of Ben Jonson (first acted 1610): in this play *Face* the housekeeper excludes

[1] See Lorenz, *Einleitung zur Mostellaria*, pp. 34—40.

Lovewit from his house by means of a made up story; his prototype, both in action and character, is Tranio; and that the Mostellaria was present to the author's mind is shown by some direct quotations, e.g. Act v, Scene 1,

'Nothing's more wretched than a guilty conscience'

cf. Most. 544

nihil est miserius quam animus hominis conscius,

a line which in this edition is excluded from the text.

The English Traveller by Thomas Heywood (1633) contains a bye-plot in which the young prodigal *Lionell* and his servant *Reignald* hoodwink *Old Lionell* by a story of a haunted house. Other characters too are taken from the Mostellaria: *Robin* stands for Grumio, *Blanda* for Philematium; *Scapha* is the name for the old servant in both plays.

That Shakspere knew the play seems to be shown by his employment of the names Tranio and Grumio in his *Taming of the Shrew;* in at least one passage he appears to have taken a hint from Plautus; see note on 18 (and also on *Personae* p. 5).

II. The Text.

For an account of some of the principal MSS. (*A*, *B*, *D*) on which the text of the Mostellaria is founded, the reader is referred to Introduction to Captivi pp. 16, 17. The palimpsest (*A*) is far more copious in this play than in the Captivi, being available in *vv.* 576—613, 653—723, 759—796, 826—858, 893—1030, 1044—1073. Another MS. of which mention must be made here, is the *Codex Decurtatus* (*C*) belonging to the 12th century, and at present at Heidelberg. It is of similar importance to *D*. *J* does not contain the Mostellaria.

In the present edition clarendon type and the symbol **M** are employed to denote the reading of the three Vatican or Palatine MSS. *BCD*, minor discrepancies being neglected. Where the differences are of importance, the MSS. are referred to singly as *B*, *C* and *D*. The readings of *A* are given in clarendon capitals.

An inferior MS. to which occasional reference is made is *F*, the *codex Lipsiensis* (15th century). It contains many conjectures, and representing as it does the views of Plautine language and prosody held by scholars of the time at which it was written, is of similar authority to *Z*, the *Editio Princeps*, by Merula (printed at Venice, 1472).

The critical notes in this edition do not form a complete *apparatus criticus*, but are designed to illustrate and, so far as possible, to justify the readings adopted in the text by reference to MS. authority[1] and the conjectures of previous scholars. Mere orthographical variants are not as a rule given: the student who desires minute information about the MSS. must go to Ritschl or Ramsay. Nor has it been thought necessary to cite all the conjectures even of eminent critics: only those are inserted which seem deserving of special consideration[2]. On the other hand it is hoped that everything of importance has been gleaned, and that the notes have been brought up to date. Owing to the intimate connection between prosodical and metrical questions on the one hand, and questions of reading on the other, remarks on these topics are given side by side.

The numbering of lines in the margin is that of Ritschl[3]: at the head of each page are given the Act,

[1] Words, or parts of words, printed in italics in the text, are *omissions* (not merely errors) of the MSS. The words '*omitted in M*' are usually added in the critical notes: sometimes however this is not expressly stated (if the matter be of secondary importance), but left to be inferred from the italics in the text.

[2] A reading adopted in the text is always attributed to its author, and the names of the modern editors who have adopted it are also given. About readings merely mentioned in the notes and not admitted to the text, less full information is usually given. In a few cases in which the MSS. confuse the distribution of parts, or omit the name of a speaker, it has not been thought necessary to mention the author of an obvious correction.

[3] It cannot be denied that systematic adherence to Ritschl's numbering gives rise to occasional difficulties. Thus in such passages as 205—206, 457—467, where Ritschl transposed the lines and I have reverted to the order of MSS., I have nevertheless been compelled to employ Ritschl's numbers. This may

Scene and Verse according to the traditional description in the Vulgate[1].

This play has suffered seriously by transposition of pages in the archetype (and the archetype of the archetype) from which *BCD* are derived. The result is that in these three MSS. a large part of the text is dislocated. A glance at the edition of Parens (A. D. 1619, 1623) who followed them, will make this clear: 802—841 (Par. IV 1, 29—69) are placed *after* 842—883 (Par. III 3, 20—IV 1, 28): further, 601—646 (Par. IV 2, 3—44) follow after 885 *a* (Par. IV 2, 2), and 647—685 (Par. V 2, 18—60) after 1065 (Par. V 2, 17). Camerarius, the great German student of Plautus of the 16th century, utilizing the labours of previous scholars, restored all these passages to their proper places[2]; but in one point he went too far. He transferred the whole scene beginning *Quid tibi uisumst mercimonium* (904) from its present position and inserted it between the scene ending 857 and the scene beginning 858. The order of Camerarius was followed by the Vulgate, so that this scene bears the traditional description III 3. Ritschl restored it to its present position, which is also its position in the MSS.

cause some difficulty to the young student: but consistency in this matter seemed imperatively necessary.

[1] The division of the play into three Acts (cf. pp. 57, 110) is due to Lorenz. The reader may be referred to my note in Introduction to Captivi, pp. 1, 2, where I have adopted the same principle of division for that play: the three acts contain the statement, the complication and the solution of the problem, respectively. The traditional division into five acts is due to the Italian editors at the time of the Renaissance.

[2] The palimpsest (not, of course, known to Camerarius) has escaped this error of transposition.

METRES OF THE MOSTELLARIA[1].

IAMBIC METRES.

The iambic metres of Plautus are based upon the double iambus (*dipodia iambica*).

⏑ – ⏑ –

But the double foot does not always retain this, its pure form; instead of either iambus the Latin comic writers admit a tribrach, a spondee, a dactyl or an anapaest (except at the close of the verse: see below), thus proceeding further in license even than Greek comedy. The Plautine *dipodia iambica* may therefore exhibit any of the following forms:

⏑⏑   ⏑⏑
⏒ –́ ⏒ –
⏑́⏑   ⏑⏑

The proceleusmatic (⏑ ⏑ ⏑́ ⏑) is not common, but it is sometimes admitted, especially in the first foot, e. g. Trin. 66 (cf. Asin. 71, 430, 482).

sĕd hŏc ắnĭm' āduōrt' ātqu' aū́fēr rīdĭcŭlā́rĭă,

so in the second foot, Most. 19

nūnc, dū́m tĭbĭ lŭbĕt, lĭcḗtquĕ pōtā, pḗrdĕ rēm,

cf. Most. 131 (*-tĕnŭ́s ắbĕ-*), Aul. 330, 657.

The position of the ictus should be carefully observed. In iambic verse the dactyl, for instance, has always the form – ⏑́ ⏑, never –́ ⏑ ⏑. The second half of each dipodia has a minor ictus in corresponding places.

[1] This sketch is intended for the student who is approaching the subject of Plautine verse for the first time; it makes no pretension to originality.

The most common iambic metre—indeed the most common of all the metres of Plautus—is the

Iambic Trimeter

or *Senarius*, so called because it is composed of six iambi, or three *dipodiae iambicae* (hence the Greek name τρίμετρος): it bears three principal ictus, one on the first arsis of each *dipodia*.

Although other feet are admitted instead of the iambus, as explained above, yet certain restrictions are observed:

(*a*) The last foot must always be pure.

(*b*) The fifth foot should be a spondee; an iambus is however permitted when the verse ends with a cretic, diiambic or polysyllabic word, or when the final iambus is preceded by a word of the form of a 4th paeon: the following verse-endings are therefore legitimate (the upright lines mark the beginning and end of a word):

˘ | – ˘ – |
| ˘ – ˘ – |
| ˘ ˘ ˘ – | ˘ –

(*c*) The use of the anapaest is limited: as a rule the three syllables of the anapaest belong to one word, or to two words that are closely connected, as in Trin. 759

pŏtĭn' ḗst ăb ămīc' ălĭcū́nd' ēxōrārī́? pŏtēst.

(*d*) The dactyl is employed under the same limitations as in trochaic verse (see p. xxii.).

(*e*) On the prosodical license by which, especially in the first foot, a bacchiac or cretic is allowed to stand for an iambus, see Introduction to Captivi A (ii), (v).

The caesura is more carefully preserved by the Latin than by the Greek comic poets. The principal caesura is the penthemimeral, i.e. the division of the verse after the fifth half-foot: Most. 1, 2:

ēx' ḗ cŭlīnā | sī́s fŏrās, māstī́gĭă,
quī m' ī́ntēr pătĭnās | ḗxhĭbēs ārgū́tĭās.

Occasionally the hepthemimeral caesura is found: Most. 27 f., cf. 36, 41, 67, etc.

hōcĭ́nĕ bŏn' ēss' ōffī́cĭūm | sēru' ēxī́stŭmās
ŭt ĕrī́ sŭī cōrrū́mpăt | ēt r' ēt fī́lĭŭm.

Frequently the hepthemimeral and the trihemimeral are

found combined, in place of the single penthemimeral caesura: Most. 24, 502, etc.

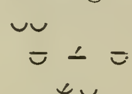
părăsītōs : | ōpsōnātĕ | pōllūcĭbĭlĭtĕr
dēfŏdĭt | īnsĕpūltūm | clăm ĭn hīsc' āedĭbŭs.

The iambic trimeter is the suitable vehicle for ordinary, unimpassioned dialogue, being of all metres the most like prose. This was observed by Aristotle Poet. IV *μάλιστα γὰρ λεκτικὸν τῶν μέτρων τὸ ἰαμβεῖόν ἐστιν. σημεῖον δὲ τούτου· πλεῖστα γὰρ ἰαμβεῖα λέγομεν ἐν τῇ διαλέκτῳ τῇ πρὸς ἀλλήλους*: similarly Cicero (Orator LVII § 191) speaks of iambic verse as '*orationi simillimus*' and Horace (A. P. 81) as '*alternis aptus sermonibus.*' On the same principle we find in Plautus that when a letter is read aloud on the stage, or a formula (e.g. an oath) is recited, the metre changes to senarii cf. Bacch. 1007, Pers. 501, Pseud. 998, Rud. 1338; cf. on Most. 887 f. A scene written in this metre was never accompanied by music and was called *Diuerbium* ('dialogue').

On the difficult question of hiatus in the principal caesura of senarii and other metres, the reader may be referred to Intr. to Aulularia G. pp. lix—lxiii, Intr. to Trinummus (2nd Ed.) pp. vi—viii, and Intr. to Captivi D.

Iambic Tetrameter Catalectic.

This metre (called in Latin *Iambicus Septenarius* and by Prof. Key the 'Laughing Metre') consists of four iambic *dipodiae*, the last being catalectic:



The proceleusmatic is excluded in the last *dipodia*.

This verse is subject to the same limitations in regard to the employment of the tribrach, spondee, dactyl and anapaest as the Iambic Trimeter.

The principal caesura falls after the fourth foot; from which, in this case, the spondee and its representatives are excluded; cf. Most. 168, 173:

quĭd tū t' ēxōrnās, mōrĭbūs | lĕpĭdīs quōm lĕpĭdă tūt'ēs
uĭrtūtĕ fōrm' ĭd ēuĕnīt | t' ūt dĕcĕāt quĭdquĭd hăbĕās.

But caesura after the thesis of the fifth foot is occasionally permitted as a substitute. There is no example of this caesura in the Mostellaria. One line in this play is found without either caesura (183).

At the end of the second *dipodia* the license of the *syllaba anceps* is permitted: cf. Most. 158:

nēc quṓm mē mĕlĭŭ' mĕă Scăphă | rĕăr ḗssĕ dēfīcā̆tăm.

Here *Scăphă* stands for an iambus: so too in 170, 174. Cf. 169 where *-ĕrĭs* (*mulieris*) stands for ⏑ – : cf. critical note. Hiatus too is occasionally found in the caesura, cf. Asin. 653

īd pŏ́tĭūs . uīgīntī́ mĭnāe | hīc ī́nsūnt īn crŭmī́nā.

Most. 230, 236 exhibit hiatus, according to the reading of the MSS.; but emendation is easy in both cases.

Scenes written in this metre were accompanied by music and called *Cantica* in the wider sense of the term[1].

Iambic Tetrameter Acatalectic.

This verse (called in Latin *Iambicus Octonarius* and by Prof. Key the 'Swearing Metre') is composed of four iambic *dipodiae*. Caesura is found after the thesis of the fifth foot, or, less frequently, after the arsis of the fourth foot: for the former see Most. 118, 131, 143, Capt. IV 4, 1--14; for the latter Most. 107, 128, 132, 146. In this metre, as in the *Septenarius*, the fourth foot is regularly pure.

Iambic Dimeter Acatalectic.

This verse is composed of two iambic *dipodiae*, and employed as a *clausula*. It occurs, among other places, in Most. 885 *a*, 886 *b*.

Versus Reizianus.

The exact constitution of this metre is still a matter of dispute among the Germans: Reiz, after whom the verse is called, Hermann, Studemund, Wagner, Christ and Spengel take different views. Ellis has expressed

[1] Cf. note on p. xxiv.

himself on the subject in Excursus II at the end of this volume. In the present edition Studemund, to whom Bugge, Lorenz and Kayser give their adherence, has been followed. According to him (Festgruss der philologischen Gesellschaft zu Würzburg, 1868, pp. 51—56) the verse consists of two parts, (i) an iambic dimeter acatalectic, (ii) an iambic dimeter catalectic and syncopated (i.e. in which the second arsis is lengthened so as to be equivalent to the time of three short syllables):

⏑ –́ ⏑ – ⏑ –́ ⏑ – | ⏑ –́ ⏑ — –́ ⏑

According to Studemund, this metre is found in Most. 858, 860, 880 and we have in the line which Ritschl numbered 874, two short lines, each identical with the second half of the *versus Reizianus*. I have also introduced it in vv. 891 *b* + 892, 893.

Spengel, who, like Wagner and Christ, accepts the constitution of the first half of the verse as an iambic dimeter, relegates the second to the category of anapaestic rhythm[1]. Wagner and Christ (Metrik, 2nd Ed.) regard it as an iambic *tripodia* catalectic: ⏒ – ⏑ – ⏒ (or ⏑⏑ – ⏑ – ⏒, or ⏒ – ⏑ ⏑ – ⏒): cf. Aul. 412—442.

TROCHAIC METRES.

The trochaic metres of Plautus are based upon the double trochee (*dipodia trochaica*, *ditrochaeus*),

– ⏑ – ⏑

But the tribrach, the spondee, the anapaest and even the dactyl are freely admitted in place of either of the pure trochees (except at the close of the verse: see below).

The Plautine *dipodia trochaica* may therefore exhibit any of the following forms:

⏑⏑ ⏑⏑
– –
–́ ⏑ – ⏑
⏑́⏑ ⏑⏑

The proceleusmatic (⏑́ ⏑ ⏑ ⏑), which is excluded by the Greeks from trochaic verse, is sometimes admitted by

[1] He calls it a hypercatalectic anapaestic monometer.

Plautus, especially in the first foot, e.g. Men. 119, Mil. 451

nĭ́mĭ' ĕgŏ t' hăbŭī dḗlĭcātām . nū́nc ădĕ', ūt fāctū́rūs, dīcā̆m.
dŏ́mĭcĭlĭūmst, Ă̆thḗnīs dŏmŭ́s ēst . ắt ĕrŭ́s hīc . ĕ́g' ĭstā́m dŏmŭ̆m.

Cf. Most. 384, 396, Aul. 587 (Wagner); so in the second foot Capt. III 1, 33.

Observe carefully the position of the ictus, comparing its place in iambics; see p. xvi. The second trochee has a minor ictus on the first syllable.

The most common Trochaic metre is the

Trochaic Tetrameter Catalectic

or *Trochaicus Septenarius*, which is composed of four *dipodiae trochaicae*, the last being catalectic and pure:

–́ ⏑ ⏓
⏑́ ⏑

The natural caesura is after the thesis of the fourth foot, e.g. Most. 248

cḗdŏ mī spĕ́cŭl' ēt c' ṓrnāmḗntīs | ā́rcŭl' āctū́tū́m, Scăphă̆.

But sometimes the comic poets substitute a caesura after the arsis of the fourth foot, e.g. Ter. Phorm. 863

pṓn' ādprēndĭ́t pā́llĭō, | rĕsŭpī́nāt : rēspĭ́cĭṓ, rŏ́gō.

Cf. Most. 304, 306, 310 f., etc.

Occasionally verses are found without either of these caesurae, e.g. Trin. 1145

nḗū quī r' ī́psām pṓssĕt īntēllḗgĕrĕ, thēnsaū́rū́m sŭŏ̆m.

A second caesura (*caesura minor*) is often found after the first dipodia, e.g. Men. 957

ắbĭīt sŏ́cĕrŭs, | ắbĭīt mĕ́dĭcūs : | sṓlūs sū́m, prṓ Iū́ppĭtĕr.

Hiatus in the principal caesura of this verse is not uncommon, especially when there is a pause in the sense or change of speakers, e.g. Men. 219,

spṓrtŭlām căp' ắtqu' ārgḗntū̆m: | ḗccōs trī́s nū́mmṓs hắbēs.

So too Most. 380, 398, 821, 952: but sometimes without any pause, cf. Most. 389, 394. Change of speakers justifies hiatus at any place of this, as of other kinds of verse: cf. on Most. 567.

Scenes written in this metre were called *Cantica*, in the wider sense of the word, and were accompanied with music.

Although the first three *dipodiae* may assume any of the above mentioned forms, certain restrictions are observed:

(*a*) If the caesura falls after the thesis of the fourth foot, that foot must be either a trochee or a spondee (never a tribrach, a dactyl or an anapaest), and if it falls after the arsis of the fourth foot, the third foot must be either a trochee or a tribrach.

(*b*) The seventh foot being pure, a spondee is preferred in the sixth, as a kind of counterpoise (cf. the usage in *senarii*, p. xvii *b*).

(*c*) The dactyl is not employed in any but the first foot, except under certain limitations:

1. It must not be composed of a single trisyllabic word.

2. It must not be divided so that the first two syllables form a trochaic word (or the trochaic termination of a polysyllabic word). On these principles the lines

síc hunc dēcĭpĭs . ímm' enim uer' Ántiph', hic me décipit
iám nisi quidem suo quícquĕ lŏco m' erít situm suppelléctilis

are faulty (cf. Ter. Phorm. 528, Plaut. Stich. 62—according to the conjecture of Ritschl). But the following (Mil. 1137) is correct

séquiminī: sĭmŭl círcumspicite, né quis adsit árbiter.

So too are the following (Epid. 673, Cas. III 2, 31)

ápag' ill' a me . n' íllĕ quĭdem Volcán' iratist filius
n' ég' aliquid contráhere cupio lítigi' īntĕr ĕós duos

for the words *ille quidem*, *inter eos* are so closely connected that they are treated as a single word. An exception too must be made for the fifth foot, in which a dactylic word is allowed to represent a trochee: cf. Trin. 1127

n' éxaedificauísset m' ex hisce aédĭbŭs, ápsque té foret,

where Wagner (following Ritschl) reads *ápsque tḗ fŏrĕt, ex hisce aédibus* in order to avoid the dactylic word. So too in Mil. 721

cénser' emorí: cecidisset ḗbrĭŭs aut d' equ' úspiam.

Another trochaic metre is the

Trochaic Tetrameter Acatalectic

or *Trochaicus Octonarius*, which consists of four trochaic *dipodiae*, and is subject to the same laws as septenarii. The hiatus in the principal caesura is permitted, e.g. Men. 594

nĕ́c măgīs mănĭfḗst' ĕg' hŏmĭnē̆m | ū́mqu' ūllūm tĕnḗrī uīdī.

Examples of this metre in the Mostellaria occur in lines 862 + 863 *a*, 877 and possibly also in 321 + 322, 335.

Besides these metres there will be found in the text of this edition two instances of the

Trochaic Dimeter Acatalectic

hī́ sŏlēnt ēsse ĕ́rĭs ūtĭbĭlēs
stū́ltă sĭbi ēxpĕtū́nt cōnsĭlĭă

(Most. 859, 861); but it is quite possible that these lines should be scanned otherwise: see Excursus II p. 153.

Mention must also be made of the

Trochaic Tripodia Catalectic

⏑⏑ ⏑⏑
–́ ⏒ –́ ⏒ ⏓
⏑́⏑ ⏑́⏑

which is found repeated in verse 345 (possibly too in 333) and in combination with a cretic dimeter frequently (e.g. 108: see below under cretic metres).

Bacchiac Metres.

The bacchiac foot (⏑ –́ –) in Plautus exhibits the following forms:

⏑́⏑
⏑ –́ –
– ⏑⏑
⏑⏑

i.e. Plautus admits, as representatives of the bacchius, the molossus and the ionicus a minore, the long syllables of each being liable to resolution into two shorts.

Bacchiac metres are very common in the cantica[1]; the chief of them is the

Bacchiac Tetrameter

composed of four bacchiac feet, e.g. Most. 120

prīmŭ́mdūm pắrḗntēs fắbrī́ lībĕrŭ́m sūnt.

The following verses contain instances of resolution of one or both of the two long syllables, or of the ionicus a minore: Most. 91, Trin. 240 (Wagner), Aul. 132 (Wagner), Most. 89 *b*.

nŏuắr' āedĭ' ḗss' ārbĭtrṓr sĭmĭl' ĕg' hŏ́mĭnē̆m
dēspŏ́lĭātōr lắtĕbrĭcŏlār' hŏ́mĭnūm cōrrū́mptōr
quīn pā́rtĭcĭpēm pắrĭtĕr ĕgŏ t' ḗt tū m' ūt fắcĭās
sĭmĭl' ḗss' ārbĭtrā́rēr sĭmŭ́lắcrūmqu' hăbḗrĕ.

A metre admitted into the text of this edition, but not accredited by Spengel, is the

Bacchiac Trimeter

(three bacchiac feet); see Most. 89 *a*, and cf. critical note on 123—125. It would be impossible to discuss the

[1] By *Cantica* are here meant *Cantica* proper. It seems to be certain that scenes written in *septenarii*, whether trochaic or iambic, were declaimed to music in the style of recitative, and also called *Cantica:* (they are usually marked *C* in early MSS., to distinguish them from the *Diuerbia* or *senarii*, marked *D*). But the *canticum* proper was, according to most of the grammarians, a lyrical monologue, which was sung (not merely declaimed or recited) by the actor or else by a special *Cantor*, the actor meanwhile gesticulating to suit the words. [We must however include the lyrical scenes which are not monologues: there are four of these in the Mostellaria, i.e. I 4; III 2, 1—57; 96—116; IV 2, 1—23.] The problem of determining the metrical structure of the *Cantica* is an extremely difficult one. At first sight they seem to present a fortuitous congregation of the most heterogeneous metres: nor has criticism yet succeeded in discovering any clear principles in the structure of many of them. There appears to be only imperfect coincidence of changes of rhythm and logical arrangement of matter. But it is possible that the poet and the musician were working together in a way no longer determinable by us. The main metres employed are bacchiacs, cretics, trochaics and iambics.

question within the limits of this Introduction, but it may be mentioned that this metre is accepted by Ritschl (e.g. in Trin. 261 f., Most.[1] 317, 319, 322, 331 f., 344), by Brix (Trin. 261 f.), by Lorenz (Most. 89 *a*, 319) and by Goetz and Loewe in Poen. 259 f. The catalectic trimeter (also rejected by Spengel) was admitted by Wagner in Men. 579 f.

Spengel accepts as a test of bacchiac rhythm the law of Seyffert (De uers. bacch. p. 15 f.) that bacchiac verses which contain no pure thesis (i.e. short mono-syllable) are not genuine.

In bacchiac, as in cretic verse, there is far less prosodical license than in iambics and trochaics. The following phenomena are however found:

(*a*) Archaic long vowels: Poen. 260 *excĭdī́t ŭt ĕg' ŏpī́nōr*, Amph. 652 *hăbḗt ōmnĭ' ā́dsūnt*, Trin. 226 *exercĭtṓr ănĭmŭ' nū́nc ēst*, Capt. IV 2, 2 *auctĭṓr ēst ĭn ắnĭmō*, etc.

(*b*) Loss of final *-s*: Capt. IV 2, 1 *mĕṓ măgĭ' uŏlū́tō*, Men. 769 *uērū́mst mŏdŭ' tămḗn*; perhaps too Most. 85 *rĕcṓrdātŭ' mū́lt' ēt*.

(*c*) Shortening of a final long syllable under the influence of the ictus on a preceding short syll. (Intr. to Capt. A i) is denied by Spengel, but admitted by Ritschl, Brix and Wagner, cf. Trin. 261 (*fŏ́rŭm f.*), Aul. 131 (*mĕ́tŭm m.*): the scansion in Pers. 816 *căuĕ sī́s m' ā́ttĭgā́s nē* (Intr. to Capt. A ii) is not questioned by Spengel.

(*d*) Synizesis is not unfrequent in the arsis: cf. Capt. V 1, 2 *reddŭcḗm tŭo pătrī́*, Rud. 906 *gratĭā́s meo pătrṓnō*, 908 *quōm m' ḗx suis lŏcī́s*: synizesis in the thesis is denied by Spengel (but cf. Aul. 133 *eo nū́nc ĕgŏ*).

(*e*) Hiatus after a monosyllable that forms the first syllable of a resolved arsis (see Intr. to Capt. D iii, Intr. to Aul. p. lxiii) is unobjectionable: cf. Cas. III 5, 39 *quĭd cŭ́m ĕā nĕgṓtī*. But hiatus and *syllaba anceps* after the second foot are questionable. Ritschl and most editors

[1] i.e. according to his constitution of the text.

have accepted it and it is admitted by Christ, who quotes Pers. 789, Pseud. 256, 1253, 1272, Cas. III 5, 60, etc.; cf. too Men. 968 (Brix[3]); but Spengel rejects it. The fact that the bacchiac tetrameter does not possess, like the cretic tetrameter, a regular caesura after the second foot is an argument against the admissibility of this hiatus.

CRETIC METRES.

Cretic metres (employed in the Cantica: see note on p. xxiv) are built up of a certain number of cretic feet. In place of the cretic foot (– ⏑ –), the Latin comic poets admit occasionally a molossus, and even a choriambus. Resolution of the first or second long syllable is common. The foot may therefore assume the following forms:

⏑́ ⏑ ⏑⏑
–́ ⏑ –
–́ – –
–́ ⏑⏑ –

The following are examples of verses composed of pure cretics (Most. 715 f.):

hṓc hăbēt . rḗppĕrī quī́ sĕnēm dū́cĕrĕ̄m
quṓ dŏl' ā mḗ dŏlōrḗm prŏcūl pḗllĕrĕ̄m.

The following verses exhibit more or less divergence from this norm: Most. 106, 110, Pseud. 1332, 1248 f., Most. 882, Asin. 133

cū́m pĭgrā fắmĭlĭ' īnmū́ndŭs īnstrḗnŭŏs
dṓmĭnŭs īndī́lĭgēns rḗddĕr' ălĭā́s nĕuōlt
tḗ sĕquōr . quī́n uŏcās spḗctātōrḗs sĭmŭl
n' hḗrclĕ sī cḗcĭdĕrō uṓstr' ĕrīt flā́gĭtĭŭ̄m
mắlĕ cāstīgā́bĭt e͡os ḗxŭuĭīs bū́bŭlīs[1]
pḗllĕcĕbrae̅ pḗrnĭcĭēs ắdŭlēscēnt' ḗxĭtĭŭ̄m.

The admissibility of the choriambus is denied by Spengel (Reformvorschläge, pp. 21—35).

[1] The MSS. give *bubulis exuuiis;* this would throw the choriambus into the last foot, where it is less excusable; cf. however Capt. II 1, 14, Bacch. 659.

The most common cretic metre is the

Cretic Tetrameter

$\acute{-} \cup - \acute{-} \cup - \mid \acute{-} \cup - \acute{-} \cup -$

which has the caesura after the second foot; see instances quoted above (two of them Most. 716, 106 have not this caesura). Occasionally we find hiatus or *syllaba anceps* in the caesura, e.g. Most. 718 (cf. 149), Asin. 134, 137:

sắluōs (or *sắluŏ'*) *sīs Trắnĭō.* | *ắt uălēs. nṓn mălĕ.*
nắm măr' haūd ếst mărĕ, | *uṓs măr' ācḗrrŭmŭm.*
quaē dĕd' ēt quṓd bĕnĕ | *fḗc': āt pōsthắc tĭbī.*

But in no case is the resolution of the final long syllable of the second cretic permitted.

In general it may be remarked that cretics are governed by stricter laws, both in regard to metre and to prosody, than either iambic or trochaic verse. Synizesis is rare (instances are however found in Most. 711 (*tuos*), 882, Capt. II 1, 45). Dropping of a final *-s* takes place only occasionally, e.g. Epid. 322, Cas. II 2, 16:

nĭ́mĭ' dĭū mắcĕrōr: sĭ́tnĕ quĭd nḗcnĕ sĭt
ḗm, quĭd ēst? dĭ́c ĭd' hōc: nắm pŏl haūd sắtĭ' mĕō.

So too may be scanned Most. 113 (*factu'*), 697 (*somnu'*), 711 (*abitu'*), 718 (*saluo'*). Shortening of a long final syllable under the influence of the ictus on a preceding short syllable (Intr. to Capt. A i) is comparatively rare; but it occurs Cas. III 5, 7, II 2, 4, Pers. 758, Trin. 272:

căuĕ tĭbī, Clḗostrăt': ābscḗd' ăb īst', ṓbsĕcrō
nam ŭ́bĭ dŏmī sṓlă sūm, sṓpŏr mănūs cắluĭtŭr
ī́tĕ fórās, hī́c uŏl' ānt' ṓstĭ' ēt iắnŭăm
bṓnĭ sĭb' haēc ḗxpĕtūnt, rḗm fĭd' hŏnṓrēm
(cretic dimeter + trochaic dipodia).

A monosyllabic word ending in *-m* or a long vowel may, as in iambic and trochaic verse, be shortened (not

elided) before a succeeding short vowel and so form the first syllable of a resolved arsis; cf. Intr. to Capt. D iii (Hiatus): so Most. 334, Men. 115, Most. 881

quŏ̋ ĕg' ĕ'; ān scī́s? scĭ': īn mḗntēm uēnī́t mŏdŏ̄
quŏ̋ ĕg' ĕām, quā́m r' ăgām, quī́d nĕgōtī́ gĕrăm
hṓc dĭē crā́stĭnī quŏ̋m ĕrŭ' rēscī́uĕrĭt.

Cretic Tetrameter Catalectic

⏑́ ⏑ – ⏑́ ⏑ – | ⏑́ ⏑ – ⏑́ ⏓

is found in two verses of the Mostellaria (329, 347): cf. Trinummus 244 ff., 266 ff., 293 ff.

Spengel, who denies the existence of catalectic cretics (and there is certainly considerable doubt about the matter), scans Most. 329, 347 as anapaestic dimeters:

sī cădĕs, nōn cădĕs quīn cădăm tēcŭm
d' āb Dḗlphĭo cĭtŏ cānthărŭm cīrcŭm.

Cretic Trimeter

is a very rare metre; Spengel indeed throws doubt upon its existence in Plautus. However there are at least six verses, which have a *prima facie* appearance of belonging to this class: Most. 338, Pseud. 1119, 1277, Pers. 802, Bacch. 622, Cas. II 1, 7:

iā́m rĕuōrtā́r . dĭ' ēst i' ī́d mĭhĭ
uḗr' ŭb' īs nṓn uĕnīt nḗc uŏcăt
ī́d' ămīcāē dăbām mḗ mĕāe
lū́dōs mē fā́cĭtis īntḗllĕgō
quī́ pătrī rḗddĭd' ōmn' aū́r' ămāns
ā́nĭm' ămōrī́squĕ cāūsā́ sŭī.

Cretic Dimeter

is found, as a *clausula*, Most. 320, according to the reading adopted in the text: so too in Pseud. 262, 1122, Pers. 797, Epid. 85—98 (in alternate verses), Curc. 113 *b*, etc.

The verse ⏒́ ⏑ – ⏒́ ⏑ – | ⏒́ ⏑ ⏒́ ⏑ ⏓

must be regarded as a combination of a cretic dimeter and trochaic *tripodia* catalectic (see above p. xxiii); it is frequently found in the Mostellaria, 108, 113, 116, 133—136, 690—692. Hiatus or *syllaba anceps* is not uncommon after the cretic dimeter, Most. 342, 710:

ū́nd' ăgīs t' . ū́nd' hŏmō | ḗbrĭū́s prŏbē
pḗiŭ' pōsthā́c fŏrĕ | quā́m fŭī́t, mĭhī.

The inversion of this metre

⏒́ ⏑ ⏒́ ⏑ ⏓ | ⏒́ ⏑ – ⏒́ ⏑ ⏓

has not been proved to exist in Plautus. It was assumed by Ritschl in Most. 315 (with hiatus):

n' ī́ll' ŭbī́ fŭī, | ī́nd' ēffūgī́ fŏrās

and is maintained by Lorenz and Bugge in 111 f. (see critical notes), but is given up by Brix in the third edition of his Captivi (II 1, 10). On the whole Spengel seems right in casting doubt upon this metre (see Reformvorschläge pp. 95—102).

The verse ⏒́ ⏑ – ⏒́ ⏑ – | ⏒́ ⏑ ⏑ ⏑ –

must be regarded as belonging to a different category from the last: but its first half is a cretic dimeter. It is found Most. 336—341, 344, 693, 696 f., 702, 706 and in other plays, as Spengel (Reformvorschläge pp. 86—95) has shown.

Anapaestic Metres.

Anapaestic rhythm is one of the most thorny problems of Plautine criticism, and it would be out of place to discuss it here. The extreme views on opposite sides are taken by Ritschl, who avoided the metre so far as possible and did not admit more licenses than in his trochaic octonarii, and by C. F. W. Müller, who employed

it as a sort of Home for Incurables[1]. Spengel, in his recent *Reformvorschläge zur Metrik der lyrischen Versarten bei Plautus* (1882) takes up a mean position, which however approaches in some respects to that of Müller.

For the purposes of this edition (anapaests occur only in 887 *a*, 887 *b* + 888, 889, 895 + 896, 901 *a* – 903) the following brief statement may suffice. The basis is the anapaestic *dipodia;* in place of the anapaest, Plautus admits the spondee, the dactyl, the proceleusmatic, and perhaps, in the first foot, the fourth paeon:

⏑́ ⏑ ⏑ ⏑
⏑ ⏑ –́ ⏑ ⏑ –
– –
⏑ ⏑ ⏑ –́

Prosodical licence transcends the limits observed in iambic and trochaic metres. Synaloephe (e.g. *aurĕi*, *tertĭust* Stich. 25, 30, *gaudĭis* Trin. 1119) is common: cases of shortening of syllables long by position are found which cannot be explained by the laws set forth in Intr. to Capt. A i, ii (i.e. as due to the ictus on a preceding or succeeding short syllable); e.g. *sĕptŭmā́s* Pseud. 597.

We have the

Anapaestic Tetrameter Acatalectic

in Most. 887 *b* + 888 and 895 + 896. It is composed of four anapaestic *dipodiae.* Half of the anapaestic tetrameter acat. forms the

Anapaestic Dimeter Acatalectic

which occurs Most. 318, 319, 887 *a*, 889. This metre when catalectic is called the

[1] In order to justify the expression which I have used, I would call attention to the constancy with which Müller solved troublesome questions of metre by calling the verse anapaestic —a kind of metre in which he permitted all possible licenses. In Persa 497 for instance he scans *aŭfĕrās* as an anapaest!

Paroemiacus

⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏓

a verse which is sometimes employed as a *clausula*, and is found Most. 901 *a*—903. The verse has no regular caesura after the second foot; cf. Men. 360, 366

nūnc ĕ́' ădīb', ādlŏquăr ū́ltrō
nĕquĕ tĭ́bĭ iāmst ūllă mŏr' ī́ntŭs

and Most. 901 *b* + 902 *a*, 902 *b*: but the caesura is sometimes found: Most. 901 *a*, 903, Men. 355, 368.

ABBREVIATIONS.

A = Codex Ambrosianus (Ambrosian palimpsest).
acc. to = according to.
Acid. = Acidalius.
Ald. = Aldus.
Anal. Plaut. = Analecta Plautina (by Schoell, Goetz and Loewe, 1877).
Ang. = Angelius.

B = Codex Vetus (the figures 1, 2, 3 above the line denote the first, second and third hands respectively).
Bent. = Bentley (many of the readings quoted are derived from MS. notes in the British Museum and Bodleian libraries, published by the present editor in an edition of the Captivi, 1880, and a volume of the *Anecdota Oxoniensia*, 1883).
Bo. = Bothe.
Bossc. = Bosscha.
Br. = Brix.
Büch. = Bücheler (Lat. Decl. = Grundriss der lateinischen Declination, 2nd ed. by Windekilde, 1879).
Bug. = Bugge.

C = Codex Decurtatus.
Cam. = Camerarius.

D = Codex Ursinianus.
del. = delevit.
Diom. = Diomedes.
Dou. = Dousa.

edd. = Ritschl, Ramsay, Lorenz, Bugge, Ussing, (rec. edd. = recent editors, Lorenz, Bugge, Ussing).
Ell. = Robinson Ellis.

F = Codex Lipsiensis.
Fl. = Fleckeisen.

Gepp. = Geppert.
Gron. = Gronovius.

Grut. = Gruter.
Gul. = Gulielmius.
Guy. = Guyet (from the edition of Plautus by M. de Marolles, 1658).
Gz. = Goetz.

Herm. = Hermann.

Intr. to Aul. = Introduction to Aulularia (by Wagner, 2nd Ed. 1876).
Intr. to Trin. = Introduction to Trinummus (by Wagner, 2nd Ed. 1875).
Intr. to Capt. = Introduction to Captivi (by E. A. Sonnenschein, 1880).

Lachm. = Lachmann.
Lamb. = Lambinus.
Lang. = Langen (Beiträge zur Kritik und Erklärung des Plautus, 1880).
Loew. = Loewe (Prodr. = Prodromus Corporis Glossariorum Latinorum, 1876).
Lor. = Lorenz.

M = BCD.
Madv. = Madvig (the §§ refer to Madvig's Latin Grammar, Engl. Trans.).
Müll. = C. F. W. Müller (Plautinische Prosodie, 1869).

Non. = Nonius.

om. = omitted.

Par. = Pareus (Lex. = Lexicon Plautinum, 1634).
Pi. = Pius.
Pist. = Pistoris.
Pyl. = Pylades.

Quich. = Quicherat.

Rams. = Ramsay.
Rl. = Ritschl (Neue Pl. Exc. = Neue Plautinische Excurse; Opusc. = Opuscula).

S. = the editor.
Salmas. = Salmasius.
Scal. = Scaliger (Some of the readings of Scaliger are taken from MS. notes in his copy of Sambucus, 1566, now in the Bodleian [Auct. S. 5. 21]. This copy bears the inscription 'Scaliger Heinsiadae, Heinsiades Dikio, Dikius mî').
Schwarzm. = Schwarzmann.
Sciopp. = Scioppius.
Seyff. = O. Seyffert.

Speng. = Spengel (Reformv. = Reformvorschläge zur Metrik der lyrischen Versarten bei Plautus, 1882).
Stud. = Studemund.

Turneb. = Turnebus.

Uss. = Ussing.

Vahl. = Vahlen.
Vulg. = Vulgate (1669, 1684).

Wagn. = Wagner (Some of the conjectures quoted on the first hundred lines are from a MS. entitled 'Critical notes on the Mostellaria': see Preface).

Wei. = Weise.

Z. = Editio Princeps (1472).
...... = a lacuna in MSS. (In statements about *A*, the number of dots = the number of letters which appear to have been lost).

EDITIONS QUOTED.

Aulularia (2nd Ed. 1876) Trinummus (2nd Ed. 1875) Menaechmi (1878)	Wagner.

Miles Gloriosus, Tyrrell (1881).

Captivi, E. A. Sonnenschein (1880. In this play the Act, Scene and Verse in the scene are cited).

Bacchides Persa Pseudolus	Ritschl (1848—1854).
Amphitruo Asinaria Curculio Epidicus Mercator Poenulus Stichus Truculentus	Loewe, Goetz, Schoell (1878—1884).

Rudens, Fleckeisen (1850).

Casina Cistellaria	Weise (1842, 1847).

T. MACCI PLAVTI
MOSTELLARIA

GRAECA ΦΑΣΜΑ

ARGVMENTVM.

Manumísit emptos súos amores Phílolaches,
Omnémque apsente rém suo apsumít patre.
Senem, út reuenit, lúdificatur Tránio:
Terrífica monstra dícit fieri in aédibus,
Et índe pridem *esse* émigratum. intéruenit

The most important MSS. together with Nonius and Priscian give the form **Mustellaria** as the name of the play. Loewe (Prodr. p. 282) quotes a gloss '*φάσμα* : *mostellum, mustellum.*' The whole weight of evidence is in favour of *Mustellaria*. *Mostellaria* appears only in the acrostich (no very great authority) and in editions since Pylades.

5. *esse* Rl., om. in M. The question of the admissibility of hiatus in the principal caesura of the trim. iamb. is one of the most difficult in Plaut. criticism; the question of its admissibility in the 'Argumenta acrosticha' is perhaps more difficult, but not worth solving. On the whole it appears best to treat these on the same principles as the text, though we know that they were written at least a century after the death of Plaut.

The DIDASKALIA is restored according to Festus pp. 162 and 305 (ed. Müll.), where two verses of the play are quoted as taken *e Plauti Phasmate*.—**Graeca** (sc. *fabula*) Φάσμα (sc. *uocatur*) 'the Greek original is called Φ.': cf. Intr. p. vii.

1. **manumitto** is an unplautine word; Plautus always says *manu emittere* (975) or *emittere* (perh. *mittere* Capt. II 3, 48) *manu* or (seldom) *emittere* alone (Pseud. 994, 1183).

On the date and composition of the Arguments see on Trin. Arg. (p. 3, 2nd Ed.).—**amores** 'mistress'; so Mil. 1377, Stich. 737 etc. (also in Cicero and Ovid, *peregrinos addis amores* Her. IX 47, cf. Virg. *delicias domini* (παιδικά) Ecl. II 2); in Pseud. 64 *amores* is used differently, = 'loves', 'toyings'.

Lucrípeta faenus faénerator póstulans,
Ludósque rursum fít senex: nam mútuom
Accéptum dicit, pígnus emptis aédibus.
Requírit quae sint: aít uicini próxumi.
Inspéctat illas: póst se derisúm dolet,
Ab súi sodale gnáti exoratúr tamen.

7. *Ludusque* is a schoolmaster's correction, admitted by most edd. from the time of Saracenus and Pius. *Ludum facere aliquem* is unplautine: early Lat. knows only the phrase *ludos facere aliquem* (*ludos facere alicui* 427 f., with different sense). May not *ludos fieri* be good Lat. for the passive, 'to be made fun of'? So we have it (with the subject however in the accus.) in Pseud. 1168 *adeo donicum ipsus sese ludos fieri senserit;* and Bacch. 1090. To read *ludus* is to make the Argum. more unplautine than it already is. That *ludos facere* is really to be regarded as a sort of compound verb (=*ludere*, *ludificari*) seems to be shown by Men. 405 *iam amabo desiste ludos facere* (where there is no object) and the phrase *ludos dimittere aliquem* Rud. 791: *facere aliquem ludos* is in fact not parallel to *facere aliquem consulem*. With the passive we may compare *nugas fieri* in Varro (quoted by Nonius 355) *quod si Actaeon occupasset...non nugas* (*nugasset* MSS.) *spectatoribus in theatro fieret*. It is difficult to believe that *nugas*, which Charisius treats as an indeclinable noun of three genders, was originally anything but accusative of *nugae*.

6. **lucripeta** (from *lucrum* and *peto*, cf. *lucrifuga* Pseud. 1132, *agripeta* Cic.) a substantive formed for the occasion; to be joined as adjective with *faenerator*, cf. *turba incola* Ov. Fast. III 582, *bellator equus* Virg. G. II 145. Madv. § 60 c. obs. 3.

7. **mutuom** 'a loan,' here absolutely (generally as adj. with *argentum*), cf. Stich. 255 *Immo tu ut aps te mutuom nobis duis*, Amph. 819 *saltem...sumas mutuom*.

8. **acceptum** 'raised'.—**dicit** 'the slave says': note the change of subject.—**pignus** cf. 978 'part-payment' 'earnest-money', = *arrabo* 648, 1013.

9. **requirit, ... ait, ... inspectat** (10). The subject changes with each of these verbs.

PERSONAE

TRANIO SERVOS
GRVMIO SERVOS
PHILOLACHES ADVLESCENS
PHILEMATIVM MERETRIX
SCAPHA ANCILLA
CALLIDAMATES ADVLESCENS
DELPHIVM MERETRIX
PVERI
SPHAERIO SERVOS

Tranio is prob. a significant name ("redender name" Lessing, i. e. a name which suggests a type of character, like 'Malaprop', 'Absolute' in Sheridan); but the derivation is not clear. Uss. draws attention to line 1115 *Ne faxis : nam elixus esse quam assus soleo suauior* and hints that *Tranio* may be derived from the name of some fish: Lor. quotes also 1070 *Non ego illi extemplo hamum ostendam, sensim mittam lineam*, and suggests θρανίς, θρανίας 'sword-fish' as the Greek original; others derive from θρᾶνος 'bench' (of rowers) or τρανός (τρανής) 'keenwitted.' For the bye-form *Tranius* see on 560.

Grumio: not to be derived, says Rl., from *gruma* (*groma*), = an instrument for measuring land, but rather from γρυμέα, γρυμαία 'a bag for old clothes' (Opusc. III 307).

It is interesting to observe that the names Tranio and Grumio, which Shakspere employed for two waiting men in the Taming of the Shrew, appear to have been derived direct from the Mostellaria; they do not occur in the Taming of a Shrew (A.D. 1594), the original of the Shaksperian drama. Possibly Shaksp. may have seen a representation of the Mostellaria, or he may have read the Italian translation of Geronimo Berardo (1530). Cf. the passage quoted on 18.

Philolaches (φίλος, λάχος 'lot'). Gen. either *Philolachetis* or *Philolachis*, or *Philolachae* (374).

Philematium (φιλημάτιον cf. *meum suauium* as a term of endearment in Poen. I 2, 156) 'Kissy', a common name in later Greek literature.

Scapha is an aged waiting woman. In 213 the MSS. show traces of the word *lena*, applied to Scapha; but, if *lena* be the true reading, it was only used as a term of reproach, and not as a description.

Callidamates is a further (Plautine) development of Καλλιδάμας 'he who subdues by beauty'; cf. δαμάτειρα. The penultimate is short, as Speng. shows (cf. ἀδάμᾰτος, δαμᾰσίφρων), and not long as Rl. assumed. In 311, 373 we might scan with long or short penult.; cf. 341.

Sphaerio. This name rests on Seyffert's clever emendation in 419, where see crit. note.

THEOPROPIDES SENEX
PEDISEQVI
MISARGYRIDES DANISTA
SIMO SENEX
PHANISCVS ADVORSITOR
ADVORSITOR
LORARII

Observe that the order of persons is that in which they appear in the successive scenes.

Theopropides (θεόπροπος 'prophetic'). This, the true form of the name, was restored by Bergk, and is now generally accepted. Rl., who at first opposed Bergk's view (Most. Praef. XVI), was led afterwards to accept it (Opusc. III 344). The MSS. have as a rule, **Theuropides** and this form was consequently adopted in all editions down to 1852; it was supposed to be a latinised form of Θεωρωπίδης (Lachm. Lucr. p. 313). But this is a very questionable Greek name, and the MSS. themselves contain traces of a different form: thus A gives **THEO-** (**TEO-**) as the first part of the word in 784, 962, 904 (superscription of scene, Gepp.); in 784, 962 B has **-propides** (**-em**) as the second part; the forms **Theutropides** (B, 690), **Teutropides** (D^2, 532) are also found. The form *Theoprŏpides* suits the metre just as well as *Theurōpides* in all passages except 784, which admits of easy emendation.

Pedisequi, see II 2.

Danista a latinised form of the Greek δανειστής, cf. *poeta* from ποιητής, *sucophanta* from συκοφάντης, *mastigia* from μαστιγίας etc. It is not certain whether **Misargyrides**, which occurs only in III 1, 41, is intended as the real name of the money-lender or as a nickname invented for the occasion by Tranio; it means 'hateful son of money', 'Macmoneygrub'; the explanation 'Son of a hater of money', *per* ἀντίφρασιν = 'Son of a miser', suggested by Donatus on Adelph. I 1, 1, and adopted by all recent commentators, is laboured and unnatural. Such compounds appear to assume either active or passive sense: cf. *bucaeda* 884.

Aduorsitor, see on 313.

Lorarii appear V 1.

ACTVS I.

GRVMIO. TRANIO.

GR. Exi é culina sís foras, mastígia,
qui mi ínter patinas éxhibes argútias.
egrédere, erilis pérnicies, ex aédibus.
ego pól te ruri, sí uiuam, ulciscár probe.
exi ínquam, nidor, é pupina. quíd lates?
TR. quid tíbi, malum, hic ante aédis clam*itá*tiost?

3. **permicies** CD; but see Gz. and Uss. on Asin. 133.
5. *nidor, e pupina* Löwe (Anal. Plaut. p. 215), **nidore cupinam** M., *nidor, e culina* (cf. Juv. v 162, Martial I 92 [93], 9) Pyl., Lor[1]., Bug., *mando, recupito animum* Reid, *nidoricape. nam quid hic lates?* Rl. (*nidoricape* = κνισσοδιώκτης 'roast meat sniffer').
6. *clamitatio est* Acid., Rl., rec. edd., **clamat iosi** M.

1. Grumio, who is standing in the street outside the house, calls to Tranio, who is within. This is an excellent scene, opening up the whole situation. It should be compared with the first scene in the Aulularia.—**Exi** 'come out'; cf. *is* 547: in Aul. I 1 *exi* is 'get out'.—**sis** lit. 'if you please' contr. fr. *si uis*, as Cic. (or. 45, 154) says. *Sis* is often used in Plaut. where the feeling is the reverse of polite, cf. 569 *Abi sis, belua*, Aul. 46 and note: in effect *sis* = 'confound you'.

2. **argutias** 'sharpness'.

4. **si uiuam** (fut.) 'if I live' (i.e. if I shall live); *si uiuo* 1067 is rather different; see note.—**probe** strengthens the verb (*ulciscar probe*, also Poen. v 4, 58), 'I will revenge myself finely', cf. 342, 473, 736, 870, 1067, 1108, 1179.

5. "**nidor et pupina** contemptui dicta sunt: *nidor* = fetor ('stench'); *pupina* uolgariter pro *popina*, idque uocabulum uilem ac sordidam coquinam significat; cf. Vaticani 1468 glossam 'gurgustium: pupinam sordidam, uel ubi porci includuntur'" Löwe Anal. Plaut. p. 215.

6. **malum** 'interiectio stomachantis' Lamb. (**quid malum** 'Why the mischief?'). It is found only in questions cf. 34, 368, Aul. 426, Capt. 531, Men. 390, Mil. 446.—**(quid) tibi clamitatio est?**

an rúri censes te ésse? apscede ab aédibus.
abi rús: abi dierécte. apscede ab iánua.
em: hocíne uolebas? Gr. périi. quor me uérberas?
Tr. quia tú uis. Gr. patiar. síne modo adueniát senex:

8. Since Rl. edited the Trinummus it has been usual to regard *dierectus* (*dierecte* etc.) as trisyllabic by synizesis (see Brix on Trin. II 4, 56): but Palmer (Hermathena No. x, 1884) has shown that in at least 5 of the 13 passages in which it occurs in Plaut. it is (acc. to MS. reading) four syllables with the two first long (*dīērectus*): Bacch. IV 1, 8, Merc. I 2, 72, Men. II 3, 87, Poen. I 2, 134, Rud. IV 4, 126; so too in Varro Eumenides (quoted by Nonius) *Apage în dierectum â domo nostra îstam insanitâtem:* cf. Most. 850.

9. *Em* Br., Bug., Uss., Lor[2]., **En** BD (**In** C), Rl., Lor[1].

11. *tu uis* Cam., Rl., Lor., Bug., **tui uis** D, **uiuis** B, Uss., **uiuus** C. Rl. remarks '*exspectes potius* lubitumst *uel* meritu's': Uss.

lit. 'what is your bawling?'= *quid* (*quor*) *clamites?* 'what business have you to bawl?' This use of the verbal subst. in *-io*, esp. in angry questions, is a very favourite idiom in Plaut.; cf. 377 and see further on 34.

8. **dierecte.** The generally accepted explanation of this difficult Plautine word is that it is the vocative of a participle, derived from *di* (=*dis*) and *erectus*=lit. 'raised up asunder' i.e. 'stretched on the cross (or *patibulum*)'; so Brix on Trin. 457, Lor. on Most. 850, Rams. on Most. I. 1, 8. Nonius (followed by Lamb.) says '*Dierecti dicti crucifixi quasi ad diem erecti*'; to him the word suggested the cross, though his derivation from *diem* is absurd. Paul. Diaconus (p. 69 ed. Müll.) '*Dierectum dicebant per ἀντίφρασιν, uolentes significare malum diem*' which is still more absurd. It is to be remarked that in all passages except two *dierecte*, *dierectus* (nom.), *dierecta*, are connected with a verb of motion; thus *abi dierecte* Most. 850 (cf. Trin. 457), *abin dierectus* Merc. 756 (cf. Cas. I. 15), *i dierecta* Rud. IV 4, 126, *i dierectum cor meum* Capt. III 4, 103 (emended), *recede hinc dierecte* Bacch. IV 1, 7; in one passage we find the accusative after *ducere*, *ducit lembum dierectum nauis praedatoria* Men. 442; in another, we have *lien dierectus est* Curc. 240. (Perh. here we should read διαρρηκτός, 'my spleen is burst'.) The true origin of *dierectus* is still involved in some obscurity; it may also be doubted whether *dierecte* is not an adv., cf. *macte* (*uirtute esto*): the instances quoted above show that in effect *dierecte*, *dierectus* are always adverbial.

9. **em** (different from *hem*) is another form of the demonstrative particle *en*, cf. 297, 314, 333, 804, 1180, 1144. Trans. 'take that' (beating him).

11. **quia tu uis** 'because it's

sine módo uenire sáluom, quem apsentém comes.
Tr. nec uéri simile lóquere nec uerúm, frutex,
comésse quemquam ut quísquam apsentem póssiet.
Gr. tu urbánus uero scúrra, deliciaé popli,

defends *uiuis* (perh. 'because you're not yet dead': cf. Cas. ii 3, 11). But *uolebas* (10) and *patiar* (11) support *uis*.

12. *Ne modo* Non. *saluo(u)m* Non., edd., saluo(u)s M. Note the change of accent in *sine mó́do* as compared with *síne modo* of 11, and see Herm. De R. Bentleio eiusque edit. Terentii p. xxx: "*ubi repetiti uerbi uel maior est uel minor uis, uel quocumque denique modo alia ratio, etiam pronuntiari debet aliter*". Here the emphasis of the first clause lies on *adueniat*, of the second on *saluom*. But even apart from any '*alia ratio*', we find the accent constantly varied, when a word is repeated in the same or following verse. Thus we have 168 *lepidís...lépida*, 170 *lepidást*, 171 *lépide*, 181 *uérum...uerúm*, Aul. 412 *tênĕ tené*, 647 *mánĕ mané*, Men. 281 f. *párasitúm...parasítum*, 346 f. *récte...recté...récte*, Amph. 530 *actútum...actutúm*. Analogously in the hexameter, e.g. Ovid Met. xiii 607 *Et primo similis uolucrí mox uera uolúcris*, vi 246 *Ingemuere simúl, simul incuruata dolore*.

13. *rupex* ('clown') Guy., Rl. Bug., Uss. Lor^2., put a : or . at end of this line, and a ? at the end of next.

14. *possiet* Pyl., posset B^1C, posse^{i}t B^2, possit D.

your own wish': i.e. why do you not go away? For the sense cf. Rud. 873, 4.

12. **quem comes** 'whose substance you are devouring' (οὐ τὴν οὐσίαν κατεσθίεις), cf. Pseud. iv 7, 24 *iamne illum comessurus es?*—In the verb *edo* and its compounds (*comedo* etc.) Plaut. and Ter. use the contracted forms exclusively; thus *comēs* = *comĕdis* (*ēs* = *ĕde* Cas. ii 3, 34, Mil. iii 1, 81, Pseud. i 2, 7), *comest* = *comedit* Most. 559, Trin. 250, Truc. 593, *estis* (*comestis*) = *editis* (*comeditis*) Most. 63, Truc. 155, *este* = *edite* Most. 65, *esse* (*comesse*) = *ĕdere* (*comedere*) 14, 889, Capt. 463 (?), Trin. ii. 1, 25. Men. 627 (where correct note of Wagn.), 918, 919; in the passive we have *estur* = *ĕditur* Most. 235, Mil. 24, Poen. iv. 2, 13. These forms arise by dropping the connecting vowel and changing the dental of the root into *s*. The forms *ĕdim*, *ĕdis*, *ĕdit* etc. are always subjunctive in Plaut. (equiv. to *edam* etc.); prob. it was the only form of the subj. which he employed (cf. however Poen. iii. 1, 31, Stich. 554).

13. **uerisimile loquere....ut.** Bug. by putting a colon at *frutex* (see crit. note) makes the next line an independent question ('how could any one'). But perh. *uerisimile loquere ut* = *uerisimile est ut*, the phrase reproducing the lax idiom of every-day speech: ''Tis not likely...what you talk, that any fellow could etc.'

15. **uero**, like *ain?*, expresses

rus míhi tu obiectas? sáne hoc credo, Tránio,
quod te ín pistrinum scís actutum trádier.
cis hércle paucas témpestates, Tránio,
augébis ruri númerum, genus ferrátile;

16. **hoc** B², Bug., om. by B¹CD, Rl., Rams., Lor., Uss.
17. *scis* FZ, edd., **sis** M.

astonishment, 'What!'. For its position third in the sentence cf. Aul. Prol. 18; in Cas. II 5, 5 it stands in the fourth place.—**urbanus scurra** 'city lounger' 'town-bred idler (loafer)'. The word *scurra*, as used by Plaut., is defined Trin. 202 (*urbani adsidui ciues quos scurras uocant*), where see note.—**deliciae popli** (=*populi*) 'darling of the populace' 'minion of the canaille', cf. Othello I 2, 68 'the wealthy curled darlings of our nation': for *populus* = 'the lower orders' cf. *prostibulum popli* Aul. 283, *decus popli* Asin. 655, and Livy I 17, 8, II 27, 5 and 12 *consilio magis principum quam populi* (almost = *plebis*) *clamore*. In Curc. 29 *populus* = 'the public', 'the general'.

16. **mihi tu** are both emphatic.—**hoc** (abl.)...**quod** 'for the reason that', cf. 51 and Rud. 388 *hoc sese excruciat animi, quia* etc., Pseud. III 2, 33 *hoc...quom* (cf. III 2, 18).—**credo** is parenthetical; 'I think'.

17. **tradier** (=*tradi*). Plaut. frequently uses the present for the future infinitive (here *traditum iri*) after the verbs *dico, promitto* etc.; see 633, 1084, 1087, 1132, Asin. 366 *dixit operam se dare*, 377 *promitto hostire*, 442 *aibat reddere*, 604 *minatur sese abire*, Curc. 597 *nego me dicere*, Pers. 401 *iuratus est se dare*.—**in pistrinum tradier** 'to be put to work in the mill', i.e. in the country. This form of labour, like that in the stone quarries (cf. Capt. III 5, 63—68), was considered almost to amount to torture.

18. **cis** here of time; the only other instances are Truc. 348, Merc. 153 (emended).—**tempestates** here perhaps 'months', but the time is marked as indefinite: in Cic. Divin. I 25 *tempestas* = a day, in Livy I 5, 2 *multis ante tempestatibus* = many years before, in Lucr. I 179 *tempestates* = the seasons.—**Tranio**. There is something threatening in the repetition of the name; so 'Φίλιππος' in Demosthenes. Cf. the *entreating* effects in Taming of the Shrew I 1 'Tranio, I burn, I pine, I perish, Tranio. | Counsel me Tranio; for I know thou can'st: | Assist me, Tranio, for I know thou wilt'.

19. **augebis** 'add one more to', cf. Virg. Aen. VII 211.—**ruri numerum, genus ferratile** 'the people in the country, the gang that works in irons' (cf. *ferratus* Bacch. 781); *genus ferr.* is governed by *augebis*, but also forms a loose apposition to *numerum*. Strictly speaking, a dat. is required after *augebis numerum*.

nunc, dúm tibi lubet licétque, pota, pérde rem,
corrúmpe erilem *spém*, adulescentem óptumum:
diés noctisque bíbite, pergraecámini:
amícas emite, líberate: páscite
parasítos: opsonáte pollucíbiliter.
haecíne mandauit tíbi, quom peregre hinc ít, senex?
hocíne modo hic rem cúratam offendét suam?
hocíne boni esse offícium serui exístumas,
ut erí sui corrúmpat et rem et fílium?
nam ego illúm corruptum dúco, quom his factís studet.

20. *tibi lubet*, a proceleusmatic, representing an iambus (⏑⏑⏑́⏑), see Intr. p. xvi. Guy., Rl. delete *tibi*. On *lŭbĕt l.* see Intr. to Capt. A (i)., Intr. to Aul. p. xxxiv.

21. *spem* Ell., om. in M, *erilem filium adulescentulum* Bug.; Rl. reads *erilem nostrum adulescentem optumum*, suggesting also (in crit. note) that *ad. opt.* may be a gloss, which view Lor. adopts.

25. *it* Bo., edd., **iit** M.

22. **pergraecamini** 'play the Greek', 'be merry': cf. the gloss in Paul. Fest. 215 *epulis et potationibus inseruite*. We have the same word again 64, 960, and in other plays. It expresses the contempt of the Roman for the vices of the typical Greek of later times: cf. Ben Jonson, The Fox III 8

Let's die like Romans,
Since we have lived like Grecians.

(quoted by Thornton). In Horace (Sat. II 2, 11) *graecari* is 'to live a life of effeminate ease'. Strictly, of course, the expression is impossible in the mouth of a Greek; but it is not uncommon to find the persons of the *comoedia palliata* talking like Romans: cf. on 56.

25. **peregre** 'abroad' with sense of motion *towards;* so 976; On the other meanings of *peregre* see note on Capt. I 2, 64 and cf. Most. 374, 611, etc. ('from abroad').—**it.** For the hist. present in Plaut. after *quom*, *postquam* etc., see on 156.

26. **curatam** cf. 107 *bonae quom curantur male*.

29. **quom his factis studet** 'now that he goes in for this sort of thing': *quom*, whether temporal or causal regularly takes the indic. in Plaut. Cf. 107, 149, 168, 251, 432, 588, 695, 858, 1128, 1156, and see Lübbert (Die Syntax von *Quom*, 1870), who shows that wherever the subj. is found it has some potential, deliberative or conditional force, or else results from subordination, and is not due to *quom:* cf. on 149.

quo némo adaeque iúuentute ex omni Áttica
antehác est habitus párcus nec magis cóntinens,
is núnc in aliam pártem palmam póssidet—
uirtúte id factum túa et magisterió tuo.

30. *iŭuĕntute;* see Intr. to Capt. A (i), Intr. to Aul. p. xliv. and cf. *pŏtĕstatem* Capt. v 1, 13, *sătĕllites* Trin. 833, *sĭmĭllumae* Asin. 241. (We have the similar phenomenon *iŭuĕntŭte* in Amph. 154, Curc. 38.) Or, as Lor. says, *iuuentute* may become trisyllabic, by synizesis of the first two syllables (*iúntute*), just as in Mil. 1359, Rud. 542 *oblíuiscendi, díuitias* must be pronounced (and perh. should be written) *oblíscendi, dītias:* cf. Aul. 809 (Gz.), and see Intr. to Capt. C. In cases like this it is impossible to dogmatize; for synizesis of two vowels separated by *u* is a familiar phenomenon in Latin (cf. *iunior, prudens, noram, consueram*); still, in view of the frequency of such cases as those quoted Intr. to Capt. A (i), (ii), Intr. to Aul. p. xliv, which can only be explained as due to the influence of the accent, it seems better here to write *iúuentute* and to regard it as a case of the same law.

31. *Antehac* is dissyllabic, by synizesis; so 731, 933. This word may be added, as an instance, in Intr. to Capt. C, Intr. to Aul. p. lix.—*măgĭ' cónt.*, see Intr. to Aul. pp. xxxi f., Intr. to Capt. A (ii): (for *mắgĭ'* cf. 831).

33. So M, Rams., Uss.; Lor.[2] omits et without reason; Rl.,

30. **quo nemo** etc. 'one who ere this hadn't his equal for thrift or his superior in sobriety'.—**adaeque** is a specially Plautine word (=*aeque*), used only in negative sentences; cf. Cist. I 1, 57 *neque munda adaeque es ut soles*, Capt. v 4, 2 *nulla adaequest Accheruns atque ubi ego fui in lapicidinis.* In the text the second member of the comparison is expressed by the ablative (*quo*='as he'), cf. Cas. III 5, 45 *neque est neque fuit me senex quisquam amator adaeque miser* (*me*='as I'); for the abl. after *aeque* cf. Amph. 293 *nullus hoc metuculosus aeque*, and Curc. 141. This phrase appears strange on first acquaintance, but is really the same phenomenon as the abl. after a comparative; both comp. and *adaeque* may be followed by *quam* (cf. Stich. 274, 217) and *therefore* by the abl. (which expresses the *standard* in both cases). In Capt. IV 2, 48 (where see note) and Merc. 335, we have a comparative combined with *adaeque, aeque* (*adaeque fortunatior, miserior aeque*) and followed by the abl.

32. Note the alliteration and cf. 111, 143, 164 f., 245 (pronounce *Pilolakes*), 312, 353, 536, 550, 963, 976, 1171. For alliterations with other letters see notes on 41, 135, 170, 218, 352, 733.—**in aliam partem p. p.** 'bears the palm for the very opposite'.

33. **uirtute tua** 'thanks to you', 'owing to you'; so Truc.

Tr. quid tíbi, malum, me, aut quíd ego agam, curátiost?
an rúri quaeso nón sunt quos curés boues?
lubét potare, amáre, scorta dúcere:
mei térgi facio haec, nón tui fidúcia.

in accordance with his dictum in Trin. Prolegg. p. cix 'omissionem uerbi *est* et *es* omnino esse alienam [a sermone Plautino],' (to which rule however he admitted some exceptions p. cxi, Opusc. ii pp. 608—618) wrote *tuast*, *mag.*, and Bug. inserts *est* after *factum*: see explan. note.

741 *de eo nunc bene sunt tua uirtute* and cf. Most. 173 *uirtute formae*, Aul. 164 (note) *uirtute deum*, Trin. 355, 643, Mil. 676. *Virtute* is not to be taken εἰρωνικῶς as Lamb. says it may be.—**factum.** This seems to be one of those sentences of a semi-interjectional character, in which the usage of Plaut. was to *omit* the verb substantive; (trans. 'all this owing to you and your tutoring'); cf. 207 *bene hercle factum* 'one to me!' 'right I was', Persa 774 *tua factum opera* 'all owing to you!' Bacch. 295 *sapienter factum a uobis* 'a sensible thing to do!' Trin. 429 *factum* 'too true!' Stich. 375 *nimis factum bene* 'capital!' cf. Pseud. 361, 1099; so Capt. i 2, 67 *facete dictum* 'very good!' In such cases as Trin. 127, where *factum* is in reply to the question *dedisti argentum?* the omission of *est* gives a certain rhetorical colouring ('I did', 'even so') to the answer. For other cases of omission of *est* see on Most. 279.

34. **malum** cf. 6.—**quid me curatiost.** In Plautus phrases formed of *esse* and a verbal substantive in *-io* are equiv. to a simple verb. So *tua indicatiost* Pers. 586 = *tibi indicandum est*; here *quid curatio est* = *quor cures* (dub. subj.) and is transitive, governing *me* and *quid ego agam*. The dative represents the subject of the clause. Thus we have *quid hanc tibi digito tactiost?* 'what right have you to lay a finger upon this woman?' Poen. v 5, 29: similarly with dat. of 1st person *Quid mihi scelesto tibi erat auscultatio?* 'what did I want to listen to you for, confounded fool that I was?' Rud. 502: see note on 6, Aul. 420, and cf. Trin. 709.

36. **ducere** 'keep company with'.

37. **mei tergi fiducia** 'at the peril of', 'on the responsibility of', cf. Bacch. 752 *mea fiducia* ('on my own responsibility') *opus conduxi, et meo periculo* ('at my own peril') *rem gero*. *Fiduciam accipere* is a legal phrase, meaning 'to accept security' (for payment), e.g. in Cic. Pro Fl. 21; *fiducia* is that which is pledged or mortgaged (ὑποθήκη). Here then there is strictly a legal metaphor; 'my

Gr. quam cónfidenter lóquitur! fu! Tr. at te Iúppiter
dique ómnes perdant: óboluisti *tu* álium
germána inluuies, stércus, hircus, hára suis,
caenó κοπρῶν commícte. Gr. quid uis fíeri?

38. **fue** BD, **fut** C, *Pfui* Uss.—Rl. is responsible for transferring the word to the next line (*fu, oboluisti:* trans. 'faugh'); he is followed by Gz. and Loew. who read *fufae oboluisti* (*fufae*=*fu*), and Lor. Uss. seems quite right in following M. The ejaculation is necessary in the mouth of Grum. to explain the imprecation of Tran.; besides Rl.'s reading creates a difficulty about the perfect *oboluisti*, (not removed by Lor.); it would have to be equivalent to a present.

39. I have inserted *tu* (cf. note of Rl.) to remove the hiatus after *oboluisti*. Lamb. read *perduint* with same object; but this destroys the caesura. We might also read *oboluisti mi alium;* cf. for dat. Men. 384, Aul. 214 (?).

40. *stercus* Leo, **rusticus** M ('quod interpretis esse certum est' Rl.). Rl. proposed *rus merum*, (cf. Truc. 269), which however is not very good metre; Usener *rullus* 'vagabond' ἀγύρτης, (restored also Pers. 169), and this Bug. adopts; Wagn. *rus stips* (but doubtfully: *stips*=*stipes*, cf. Petron. 43, 5), Speng. *rustica* (agreeing with *inluuies*); Ell. *ruscus*, cf. Ball. Gloss. '*rusticus* (i.e. *ruscus* another form of *ruscum*): *genus herbi aut uirgulti*' and Virg. Ecl. vii 42; Reid *rudus*, cf. Colum. x. 81 ff.

41. *caeno κοπρῶν commicte* Leo, **canem** (-æm) **capram** (-an) **commixtam** M, *canes capro commixta* Scal., Rl., and rec. edd.
fīeri. For the quantity cf. Intr. to Capt. A (v).

back is the security which I give to Fate in this matter'.

38. **quam confidenter** 'with what assurance'.—**fu**, a sort of whistle 'whew!', or='pshaw!' so in Ter. Adel. 412, where it is generally spelt *phy* acc. to *A*. (cf. Diom. i p. 412, who says 'ironiam significat', Prisc. xv 7, 41 p. 1024). In Pseud. 1294, where *B* has *Pfui*, we should prob. give the word to Pseud. reading Pseud. *Fu!* Si. *I in malam crucem!* (as Speng. Reformv. p. 80 suggests); the sound there appears to be that of a man belching.

39. **oboluisti tu alium** 'your breath reeks of garlic': for the accus. (*alium*) cf. 42, 278, Men. 170 and Madv. § 223 b. The perfect seems to refer to the action which accompanied *fu!* (38): cf. note on 89 *b*.

40. **germana inluuies** 'you proper filth' ('essence of filth' 'unmitigated filth'), cf. Lear iv 2 'Proper deformity seems not in the fiend So horrid as in woman'.—**hara suis**, 'you pigsty'.

41. **commicte** from *commingo* cf. Pers. 407 *Commictum caeno stercilinum publicum*. Note the alliteration *c. k. c.* and cf. 55, 201, 311 f., 986, 1065,

non ómnes possunt ólere unguenta exótica,
si tu oles, neque superius † accumbere 43, 44
neque tám facetis, quám tu uiuis, uíctibus 45
* * * * * *
tu tíbi istos habeas túrtures, piscís, auis: 47
sine me áliato fúngi fortunás meas.
tu fórtunatu's, égo miser: patiúnda sunt.

43, 44. **superios** M, i.e. *superius* (defended by Gandino), *superior* Rl., Lor.[1], *superbe* Bug. The verse is corrupt: B alone has an attempt to fill the lacuna, **quam erus** (approved by Bent.), out of which Rl. made *cum ero* ('by the side of Master'). Leo reads *lubidost cum ero*, Reid *cupediis* cf. Stich. 712.

45. A line seems to have been lost here, as Rl. supposes; Pyl., Bo. propose *uiuis uiuere*, Uss. *uiuere uictibus*, Leo *uiuo uictibus*, in order to complete the sense in 45.

47. *tĭb' ĭstos*, see Intr. to Capt. A (i), (ii) and cf. Most. 58, 70, 252, 372, 516, 851, 939, 961, 988, &c. It would also be possible to write the word *stos* (as Lor.[1]), and in 58 and 70 *stuc;* cf. Intr. to Capt. (v).

48. *alliato* F, Turneb., Rams., **aleato** M, *alliatum* Saracenus, followed by Rl., rec. edd. (*aliatum*); Gronov. has *alliato*, without *me*.

49. *fortunatu's* Rl., and rec. edd. (*fortunatus's* Uss.), **fortunatus** M: cf. on 33. **TR. patiunda sunt** D²F.

1114 and note on 32.—**quid uis fieri?** 'que voulez-vous?' 'what would you have?' The phrase occurs also in Aul. 734 ('what would you have?'), Amph. 702.

42. **olĕre.** Plautus uses sometimes *olĕre*, sometimes *olēre*, as in next line: in 268 we have the pres. subj. *olant* cf. 278, Poen. 268, Mil. 41 (71) with Most. 273, 277: cf. note on 836.

43. Gandino trans. **superius** 'in luogo elevato' 'in a place of honour', which must also be the sense of Rl.'s *superior:* but see crit. note.

45. **facetis uictibus** 'dainty fare' 'choice meats'. For *uictibus* cf. Mil. 739; in Bacch. 1181 we have it opposed to *uino* and *unguentis:* cf. Most. 730. For the sense of *facetis* ('dainty') cf. Hor. Sat. I 10, 44, and *facete* Stich. 271. The sense 'witty' is more common in Plaut.

48. **aliato** abl. of manner, 'on a garlic salad' (or perh. '*cibo alio condito*' as Lamb. says). If we read *aliatum*, it is best to trans. as an adj. (formed like *unguentatus*, *patibulatus* 56) agreeing with *me*, lit. 'covered with garlic' i.e. 'smelling of garlic'.—**fortunas**: for accus. after *fungi* see note on Trin. 1 (*fungi* =*pati*, 'to resign myself'). *Fortunae* (pl.) in Plaut. never has the sense of 'riches' 'possessions', so common in Cic., but always that of 'fate' 'destiny'; cf. Mil. 125 *conqueritur mulier mecum fortunas suas*, Rud. 523, etc.

49. **fortunatu's** = *fortunatus*

meúm bonum me, té tuom mantát malum.
Tr. quasi ínuidere míhi hoc uidere, Grúmio,
quia míhi benest et tíbi malest. digníssumumst.
decét me amare et té bubulcitárier,
me uíctitare púlcre, te miserís modis.
Gr. o cárnuficium críbrum, quod credó fore:
ita té forabunt pátibulatum pér uias

50. *mantat* Bent. (approved by Minton Warren), **maneat** M.
55. *carnuficium* Pyl., Rl., and rec. edd., **carnificum** M, *carnificinum* Scal., Cam., Lamb., Bent.

es cf. 176, 194 etc.—**patiunda sunt**, 'amen', 'things must be endured', =*patiundum est.* The same phrase occurs Amph. 945; Plaut. is fond of the plural in some expressions in which the singular might also stand; thus *mira sunt ni* Capt. IV 2, 25 (=*mirum est ni* ibid. 44), Trin. 861, Amph. 283, *palam istaec fiunt te me odisse* Merc. 764: cf. too note on 54.

51. **quasi** etc. a colloquial phrase, 'you seem to kind of envy me'.—**hoc...quia**, see note on 16.—**quia** (52) = *quod* (after a 'verbum affectus'), see on Capt. I 2, 44, and on Trin. 290 (cf. too Aul. 415).

52. **dignissumumst**, ἀξιώτατόν ἐστι, 'it is quite as it should be'. Here we have the sing.: cf. on 49.

54. **miseris modis** cf. *indignis modis* 1033, *multimodis* (=*multis modis*) 785; cf. also 1146. A similar phrase is *pessumis exemplis* 192 (cf. on 1040). See note on 49.

55. **carnificium**, gen. pl. for *carnificum* which Plaut. elsewhere employs (Asin. 311): cf. *artificium, iudicium, supplicium, aruspicium*, which are well attested by MSS. or inscriptions, though not so common as the forms in *-um*. It would also be possible to take *carnificium* as an adj.; cf. *meretricius* 190. **carn. cribrum** 'you sieve of carrion' lit. 'of the executioners'; i.e. the executioner shall turn you into a sieve, by 'perforating your hide' (*te forabunt* 56).—**quod credo fore**, 'as I believe you will be'. Note the omission of the subject accus. (*te*) before *fore*, a favourite Plaut. construction. Sometimes, as in 1079 *quia negat nouisse uos*, the subj. of the infin. is the same as the subj. of the governing clause (=*se nouisse*), cf. 633, 1024: sometimes, as in the present passage, they are different: (*ego*) *credo* (*te*) fore. So in 205, 272, 278, 420 f., 752, 821, 954, 989, 1139.

56. **ita** 'so thoroughly', cf. 213, 565, 656, 685, 996.—**patibulatum** 'fixed (nailed) to the cross beam (gibbet)'. The *patibulum* [*pateo*] was a piece of wood, fixed, like a milkman's yoke, over the shoulders of the slave to be punished: to this his arms were fastened, cf. Mil. 360 *dispessis manibus patibulum quom habebis*

stimulís *carnufices* si húc senex reuén*er*it.
Tr. qui scís, an tibi istuc éueniat prius quám mihi?
Gr. quia númquam merui: tú meruisti et núnc meres.
Tr. orátionis óperam conpendí face,
nisi té mala re mágna mactarí cupis.

57. *carnufices* Leo, *si huc senex reuenerit* S. (cf. Men 880), **Stimulis (Stimuliis B[1]) si huc reueniat senex** M, giving an incomplete line. *Stimuleis terebris, huc si* Rl., Lor., Bug. (*terebra* = 'gimlet', i.e. 'goad', cf. Men. 951 *fodiam stimulis.* Reading thus, we must supply a subject to *forabunt*, '*they* will perforate'), *Stimuleis stimulis, huc si* Ell., *Stimulatum stimulis, huc si* Speng.

58. *tĭb' ĭstuc*, cf. on 47 (*stuc* Lor.[1]).

and note on *dierecte* 8. To be fastened to the *patibulum* was to undergo the first stage of crucifixion: bearing it the condemned slave was driven, sometimes with whips or goads (*stimulis* 57), through the streets to the place of execution 'outside the city wall' (*extra portam* Mil. 359, Pseud. 331; cf. ἔξω τῆς πύλης Hebrews xiii 12), and there hauled up and fastened, by nails driven through the feet, to an upright pole called *palus*, *stipes* or *crux*. The *patibulum* thus formed the cross beam of the *crux*. The following quotation from Nonius 221, 12 *Patibulum ferat per urbem, deinde affigatur cruci* shows clearly what the process was: see Marquardt, Römische Privatalterthümer v 1, 193 f.—It should be observed that this is one of those passages in which Plaut. describes *Roman* manners and customs, though the scene is laid in Greece; cf. on 22 and on Capt. i 1, 22. Greek masters did not treat their slaves in this way.

58. **qui** old abl. = *quomodo* (here interrogative): cf. Capt. Prol. 28, i 1, 33, Trin. 14, in which places it is relative.

60. **orationis operam conpendi face** 'spare yourself the labour of a speech', cf. Pseud. 1141 *operam fac conpendi quaerere* 'save yourself the trouble of asking'; for **operam** cf. Bacch. 994 *aurium operam tibi dico* 'I promise you the service of my ears' (i.e. to listen), and the common phrase, *operam dare* 'to be at the service of'. For **conpendi face** cf. on Capt. v 2, 12: **face** is a common form of the imperative in Plaut. cf. Aul. 151, Trin. 800, Men. 946; but *fac* is also found e.g. Pseud. 1141, Trin. 1008; so *dice* Capt. ii 2, 109, *dic* Truc. 941; *duce* Most. 324, 794, 843, Trin. 384, *duc* Aul. 360, Amph. 854.

61. **mala re magna mactari** 'to be visited with a fine flagellation'. Note the alliteration, and cf. 352, Aul. 479. *Malo et damno mactare* with acc. of object 'to inflict misery and loss upon' occurs also Aul. 527: *te macto infortunio* 'I invoke a mischief upon you' Trin. 993,

GR. eruóm daturin' éstis, bubus quód feram?
dare sí potestis, ágite, porro pérgite,
quoniam óccepistis: bíbite, pergraecámini,
este, écfercite uós, saginam caédite.
TR. tace átque abi rus: ego íre in Piraeúm uolo,
in uésperum paráre piscatúm mihi.

62. *daturin'* Pyl., edd., **daturi** M.
63. *Date si potestis* S., **Data** (-**te**) **es in**(**h**)**onestis** (-**te**) M, *Date aes, si non est* (sc. *eruom*) Uss. (after Cam.), *Date, si non estis* (= *editis*, sc. *eruom*) Rl., Bug.; Lor. marks the passage as corrupt. The difficulty of the transition to *agite, porro pergite*, which Rl. tried to meet by reading *ceterum* (i.e. 'for the rest') *agite pergite*, I have attempted to obviate by connecting the first part of the line with the second: *dare* would be very like *date* in M.
65. *effercite* Cam., edd., **ec feri**(**u**)**te** M. The genuineness of *saginam caedite* is open to doubt. Scal. suggested *saginam tendite* (after Ausonius Ephemeris 7 *nimiaque tendis mole saginam*), Rl. *sagina condite*, Madv. *ecfercite uos sagina, caedite*.
66. *abĭ rús:* cf. 8 and Intr. to Capt. A (ii).

Amph. 1034, Ter. Phorm. 1028. On **mala res** 'punishment' cf. 700, 858, 867, Aul. 479, Trin. 63.

62. Here Grumio states the real object for which he has come: for **daturin' estis** cf. 604.

63. The sense is: 'if you can satisfy my legitimate demands, then I give you leave to ruin yourselves as much as you like': cf. 69, where Tr. affects surprise that Gr. is not silenced by his promise to send the *eruom*. — **porro pergite**, 'go ahead', cf. 963, Asin. 472 *perge porro*.

65. **este**, cf. on 14.—**saginam** 'provender'. This word means (i) 'the process of fattening', 'cramming', cf. 236, Trin. 722, Mil. 845, Cic. pro Flacc. VII 17, (ii) 'food' e.g. *gladiatoria sagina*, Tac. Hist. II 88, and cannot mean 'ipsum animal sagina pinguefactum' (Forc.).—**caedite**, not 'kill', as Forc. thought, but prob. 'devour': similar verbs are sometimes used to describe the havoc made by a hungry man among the eatables: e.g. Stich. 554 *meum ne contruncent cibum*, Hor. Epist. I 12, 21 *seu porrum et caepe trucidas*. Goetz compares the word *cibicida* 'a bread consumer' used by Lucilius, and also Trin. 741 *ut inimici bona istic caedant*. The phrase **caedere saginam** seems to have been current: it occurs at any rate in Symmachus Epist. I 7 *Nam comitibus uestris utpote sobriis caedundae saginae cura posterior est* ('give less thought to gorging'), which passage may however be an imitation of Plaut.

66. **in Piraeum**, see on Trin. 1103.

67. **uesperum** 'the evening meal', cf. 700 and Mil. 995, Rud. 181. — **parare** = *paratum* ('in order to prepare'), see on Trin. 1015.—**piscatum** 'fish', so 730; prop. 'fishing'.

erуóm tibi aliquis crás faxo ad uillam ádferat.
quid est quód tu me nunc óptuere, fúrcifer?
Gr. pol tíbi istuc credo nómen actutúm fore.
Tr. dum intérea sic sit, ístuc 'actutúm' sino.
Gr. ita*n*ést? sed unum hoc scíto: nimio célerius
uenit quód molest*umst*, quam íllud quod cupidé petas.

69. This line might also be scanned *Quid ést, quod tu me núnc optuĕre, fúrcifer?* In this case *optuĕre* will be 3rd conj., cf. 837, 836, 838, 840.

70. *tíb' ĭstuc*, cf. on 47 (*stuc* Lor.[1]).

72. *Itanest?* Speng., Lang. (or *Itane?*), **Ita est** M, Rams., Uss. (but this hardly makes sense here), *Ita fit* Rl.

73. *Venit quod molestumst* Bent., Lor.[2], **Venire quod moleste** M,

68. **faxo adferat** = *faciam ut adferat:* cf. 1133 and note on Trin. 60, 62; Madv. § 115 f., § 372 obs. 4.

69. **quid est quod...optuere** 'What do you mean by staring?' For the indic. cf. 1062: but Plaut. also uses the more regular (classical) subj. in this phrase, see Trin. 310, Aul. 201; similarly he varies between subj. and indic. after *fuit quom*, cf. note on 158.—**furcifer** 'jail-bird'. The *furca* was a Λ shaped piece of wood, to which the arms of the slave to be punished were bound, very much in the same way as to the *patibulum* (cf. on 56), excepting that the *furca*, while it involved disgrace, did not always involve torture. The point of Tranio's question is seen by reference to 63, where see note.

70. **istuc nomen** sc. *furcifer*. —**actutum** 'bye and bye'.

71. **sic** 'as it is' i.e. *bene*. 'Meanwhile so long as things are as they are' etc.; cf. *sic armatus* 'armed as he was' Livy II 10, 11, *sic nudos* 'naked as they are', Cic. pro Rosc. Am. XXVI 71.—**istuc actutum** 'your (threat of) bye and bye': *istuc* is like Greek *τό*: cf. Xen. Cyropaed. v 1, 21 *τό* 'Ἐὰν μένητε, ἀποδώσω' 'the promise "if you remain, I will repay you"'.—**sino** 'I don't mind'.

72. **itanest?** 'Don't you?' 'Quite sure?' 'Is that your drift?' The phrase expresses surprise or indignation: cf. Pers. 219 f., Rud. 971 (*Itane uero?*), 747 (*Itane impudens?*).—**nimio** = *multo* 'far', cf. 145, 442, 1103, Capt. III 3, 1, and on Trin. 387. So *nimis* (*nimium*) is often scarcely more than *multum* e.g. 511; in 176 *nimis stulta's* is 'you are quite too foolish': so 947. The common phrase *nimio plus* (Hor., Livy) is a development of this conversational idiom, and = 'far too much' (*plus* = 'too much', *nimio* is not abl. of comparison: Orelli is wrong in explaining as '*plus etiam quam nimium*').

73. **petas** 'one wants'; for the 2nd pers. sing. subj. implying an indefinite subject ('any-

Tr. moléstus ne sis: núnciam i rus, te ámoue.
ne tu hércle praeterhác mihi non faciés moram.
Gr. satin ábiit neque quod díxi flocci exístumat?
pro di ínmortales, ópsecro uostrám fidem,
facite húc ut redeat nóster quam primúm senex,
triénnium qui iam hínc abest, priusquam ómnia
periére, et aedes ét ager. qui nisi húc redit,
paucórum mensum súnt relictae réliquiae.

Venire quod tu nolis (omitting *cupide*) Rl., *Venit quod nolis* Bug., Uss. Bent.'s emend. anticipates the last result of German criticism. On *uenĭt quód* cf. Intr. to Capt. A (ii).

74. *nunciam rus* Rl., Lor., Bug., regarding *i* as an addition arising from a misunderstanding of *te amoue*, which is a synonym for '*go*', as in Ter. Phorm. 566.

75. *Ne tu hercle* Bent. (another proof of his insight), rec. edd., **ne tu erres hercle** M, *ne tu erres non mihi praeterhac f. m.* Rl.

76. *Gr.* Cam., om. in M. In C this line is written after 77.

80. *nunc* (for *huc*) Rl., Bug., Lor.[2]; Rl. supposes a line to have dropped out between 80 and 82.

one and everyone', the *ideal second person*) cf. Epid. 718 *sed ut acerbumst, pro benefactis quom mali messim metas* (so Pers. 356); and see Roby §§ 1544, 1546, Madv. § 370. Thus *dicas* in Hor. = *dicat aliquis* and *crederes* in Livy = *crederet aliquis*.—**cupide petas**, cf. on 316.

74. **molestus**, with reference to *molestum* 73 'don't *you* be a nuisance (yourself)'.—**nunciam** (three syllables) is a more emphatic *nunc*, cf. Trin. Prol. 3. It is probably a compound of *nunc iam*, in spite of the prosody: cf. on Capt. ii 1, 26, where I followed Brix in deriving from *nunci* (= νυνί) and *-am* (an old adverbial ending).

75. **ne** (sometimes incorrectly written *nae*) is an interjection = 'verily' (ναί), and does not, of course, involve the subjunctive: cf. Trin. 62, Men. 256, Mil. 571.—**praeterhac** = *posthac*.

76. **satin abiit**? 'So he has gone!' more lit. 'Has he really (positively) gone?' This use of *satin*, almost equivalent to an interrogative particle, here *num* or *an*, springs from the sense 'quite': thus in 166 *satin haec me uestis deceat?* 'is this dress *quite* becoming to me?', 650 *satin intelligis?* 'do you *quite* understand?', Trin. 1177 *satine saluae* [sc. *res tuae*]? 'is all quite right?', Men. 510 *satin sanus es?* 'are you quite in your right senses?' It is but a slight step to such cases as Trin. 925 (where see note) *satine latuit?* 'is it possible that?', and the present passage. The phrase always has an emotional character, expressive of indignation or joy.

82. **mensum**. So the gen. might have been used in the original Greek, ὀλίγων μηνῶν.—

nunc rús abibo: nam éccum erilem fílium
uideó, corruptum *iam* éx adulescente óptumo.

PHILOLACHES.

Recórdatus· múltum et diú cogitáui,
argúmentaque ín pectus *méum* multa instítui,

83. **equum** (with **c** over the e) B, *hic quom* Rl., who supposes a line to have been lost after 84.

84. *iam* S., om. in M, *ita* Rl., *ex adulescented* Rl. (Neue Plaut. Exc. p. 72), *ex adulescente olim* Müll., Lor.[2], *ex adulescentulo* Bug., Wagn.

85—156. The FIRST CANTICUM falls naturally into four main sections. Predominant rhythms:—*A* (85—104) bacchiac, *B* (105—119) cretic, *C* (120—132) bacchiac, *D* (133—156) cretic. On the meaning of the word *Canticum* and the metrical structure of the lyrical passages in Plaut., see Introd. p. xxiv.

85—104. SECTION *A*. Bacchiac rhythm.

85—90. Subdivision I. Bacchiac tetrameters except 89 *a* (bacch. trim.) and 90 (iamb. dim. cat.): a short line like this closing a series is called a *clausula*.

86. *meum* Fl., Lor.[2], Wagn., om. in M, *institiui* Reiz., Rl., Speng.

M have here two lines

> **Ego atque in meo corde si est quod mihi cor**
> **Eam rem uolutaui et diu disputaui**

which are bracketed by Rl. and rec. edd. (except Uss.) as dittographies.

relictae reliquiae, λέλειπται λείψανα 'figura etymologica', see on Capt. II 1, 54, 57, 'there are only leavings, enough for a few months, left'.

83. **eccum** = *ecce eum*, 'behold him!' 'here he comes!', Ital. '*ecco*', used parenthetically and without influence on the construction: so in 1120 *sed eccum tui gnati sodalem uideo incedere*, cf. Ter. Eun. 967 *ecce autem uideo rure redeuntem senem*. *Ecce* is perh. an imperative from √ oc (*oculus*) and = 'see'; cf. ἰδοῦ (Curtius Gr. Etym. 457). The person referred to by *eccum* stands as subject of the clause in 311, 611, etc.: see further on 560.

85—104. Subject: Introductory passage and enunciation of the simile of the house.

85. **Recordatus** 'cudgelling my brains' 'pondering', not 'remembering': cf. Ovid Her. x 79 *non tantum quae sum passura recordor* ('think over'). *Recordatus* has here the force of a present participle (= *cogitans*, *reputans*), as often in deponent verbs (e.g. *ratus*, *lapsus*).—Join **multum et diu** 'deeply and long have I reflected' (*cor* = intellect; but cf. 149 *cor dolet*).

86. **argumenta** 'reason-

89 { hominém quoius reí, quando nátust,
{similem ésse arbitrárer simulácrumque habére.
90 id répperi iam exémplum.
nouárum aedium ésse arbitrór similem ego hóminem,

89 *a.* Read *quoiŭ' rei͡* (*rei* is monosyllabic: cf. on Trin. 522): Speng., disbelieving in the bacch. trim., scans as anapaest. dim. *hominém quoi͡us rei | quandó natust.*

89 *b.* *haberem* Herm., Lor.[2]

91—98. Subdivision II. Four bacch. tetrameters, followed by

ings' 'theories' 'considerations'. The ground meaning of the word is 'scheme of thought' 'principle': so in Truc. 169 Ast. *Amator similis oppidist hostilis:* Din. *Quo argumento?* 'on what principle?' 'according to what line of thought?' So Asin. 302, Rud. 1022. Sometimes *argumentum* is the 'plot' of a story (ὑπόθεσις). In Amph. 1087 *De ea re signa atque argumenta paucis uerbis eloquar* we may trans. 'evidence'. In Most. 92 *ei rei argumenta dicam* 'I will explain the principle of the matter', 99 *argumenta ad hanc rem* 'considerations bearing upon this matter', 118 *argumenta aedificiis* 'story of the building'.—**in pectus institui** 'marshalled in my mind' cf. Rud. 936 *in mentem instruere.*

89 *a.* **quoius** = *cuius.* Plaut. always uses the gen. (never dat.) after *similis.*

89 *b.* **similem esse arbitrarer** '(asking myself) to what I should compare (dubitative subj.)', = *similis esset* (*sit*).

For this roundabout way of speaking compare 158, 278 and see on Capt. II 2, 18, Aul. 67—69, Trin. Prol. 2 *finem fore quem dicam nescio.* So even in Cicero: *legatis accusantibus, quod pecunias praetorem accepisse arguerent* (= *quod praetor accepisset*), de Fin. I 8, 24.—Note the **sequence of tenses**: *cogitaui* corresponds to Eng. *present* perfect (= 'I have reflected') and yet takes the sequence of a secondary tense; cf. 715, Truc. 681 *Intellexisti lepide quid ego dicerem* 'you have twigged my meaning very neatly', Ter. Eun. 932 *me repperisse* ('that I have discovered'), *quo modo adulescentulus posset noscere*, etc.: so in final clauses, Aul. 134 *te seduxi* ('I have led you aside') *ut loquerer*, etc., Epid. 500 *ueni* ('I am come') *ut cantarem.* The Lat. idiom, in fact, makes these perfects *aoristic* (*intellexisti* = κατέμαθες, *repperisse* = εὑρεῖν, κατανοῆσαι). So Cic. in Verr. I 2, de Off. II 1 and Caes. de Bell. Gall. IV 1 *sub fin.*—**simulacrum habere** = *similem esse*, pleonastically, as in Aul. 189 f.

90. **id exemplum** = *eius exemplum* 'an illustration of the matter', as in Virg. Aen. II 171 *nec dubiis ea signa dedit Tritonia monstris* (= *eius rei signa*): cf. Cic. de Am. 2 *eum sermonem* = *sermonem de ea re* and Reid's note. Uss. says '*id* = *quod quaerebam*'.

quandó natus ést. ei rei argúmenta dícam. 92
atque hóc uosmet ípsi, sció, proinde utí nunc 96
ego ésse autumó, quando dícta audiétis
mea, haud áliter id dicétis.
auscúltate, argúmenta dúm dico ad hánc rem:
simúl gnarurís uos uolo ésse hanc rem mécum. 100

an iamb. dim. cat. (*clausula*). These verses form a correspondence to 85—90. 93—95 are probably interpolations (so Rl. etc.).

91. **arbitro** B[1]. It is quite possible that this, the old form of the verb, is right here, and that we ought to read *arbitrarem* in 89 *b*.

92. **Quando hic** M, but *hic* is meaningless.—*ei rei*: both words are monosyllabic (cf. Seyff. in Studemund's Studia Plaut. p. 25).

M have here three lines which edd. bracket as dittographies—

Atque hoc haud uidetur ueri simile uobis?
At ego id faciam esse ita ut credatis;
Profecto ita esse ut praedico uera uincam.

Bent. proposed *creduatis*, but this does not make the verse metrical, without further change.

98. *aliter hau dicetis* Rl., *id haud aliter dicetis* Müll., Lor.[2], in order to avoid the complete disappearance by elision of both syllables of *Mea*: but the latter order is less rhythmical.

99—104. Subdivision III. Three bacch. tetram., followed by an iamb. dim. cat. and two iamb. octonarii. The last two lines form a sort of flourish, finishing off the first (bacchiac) section of the Canticum.

99 and 100 are bracketed by Rl.

100. *rem esse* (for *esse hanc rem*) Bent.

92. **ei rei argumenta** = *eius rei arg.* 'the principle of the thing'; the same phrase occurs Trin. 522. For the dat. cf. *argumenta aedificiis dixi* 118, and Madv. § 241 Obs. 3 and 4, where it is shown that such a construction is not unknown in classical prose, e.g. Livy II 30 *is finis populationibus fuit*: with *esse* this phrase is very common in Plaut. and Ter. Thus we have *custos esse alicui* Mil. 271, *pater esse alicui* Most. 962, Ter. Ad. 126 *meo sum promus pectori* 'I keep the keys of my own heart', Trin. 81 *uerbis falsis acceptor fui* 'I was the endorser of their lies': so in classical prose *dux esse alicui*. The common construction *est mihi liber* is different: for there the dative contains the logical subject of the clause.

96. **uosmet ipsi.** The speaker turns to the spectators: cf. on Capt. Prol. 10.

98. **id** repeats the *hoc* of 96, cf. Aul. 34 f.—**haud aliter** is a kind of anacoluthon; we should expect *ita esse inuenietis*; cf. Trin. 65.

99. **ad** 'bearing upon'.

100. **simul mecum** 'with me', 'as well as I do (am)': (so Pareus in Lex. '*simul* πλεονάζει');

aedés quom extempló sunt parátae, expolítae, factaé probe examússim,
laudánt fabrum atque aedís probant: sibi quísque inde exemplum éxpetunt.
sibi quísque similis uólt suas: sumptum óperam *non* parcúnt suam.
átque ubi illo ínmigrat néquam homo, indíligens,
cúm pigra fámilia, inmúndus, instrénuos,
hic iam aédibus uitium ádditur, bonaé quom curantúr male.
átque illud saépe fit: témpestás uenit,

104. **simile suo is sua sumptu(-tum** CD) M, *similis uolt suo sumptu:* Rl., *similis uolt suas: sumptum* Speng., Bug. *non* Herm., Rl., Bug., om. in M. Rl. and Lor. bracket the line; but this seems unnecessary. It is common enough in the Cantica to find the thought developed at great length and with some tautology.

105—119. Section *B*. Change to cretic rhythm.

105—107. Subdivision I. Two cret. tetrameters followed by an iamb. octon.

105. *Atqui* Lor., Bug., Uss. (*Atque*='and then'). **indiligensque** M, with the excrescent *-que* so common in MSS., see on Capt. III 2, 5, IV 2, 11.

108—113. Subdivision II. 108, 109 cret. dim. acat. + troch. trip. cat. –́⏑––́⏑– | –́⏑–́⏑⏓; 110, 111, 112 cret. tetram.; 113 = 108.

in Men. 748 *noui cum Calcha simul*='I know you as well as (I know) Calchas'; here *mecum* represents a nominative: cf. 1037.—**hanc rem** is a curious object after *gnaruris esse*=*nouisse:* cf. Pacuv. in Gell. I 24, 4 *hoc uolebam nescius ne esses*, where *esses nescius* governs *hoc;* instances in which an adj. governs an object are common enough in Greek: thus Aesch. Prom. 904 ἄπορα πόριμος, Suppl. 594 τὸ πᾶν μῆχαρ οὔριος Ζεύς.

101. **quom extemplo** 'the moment that', ἐπεὶ τάχιστα.

104. **sumptum operam** 'expense and trouble'. The uniting of two terms without a conjunction (asyndeton) is thoroughly Plautine; cf. Rud. Prol. 23 *donis hostiis*, Most. 105 f., Capt. II 3, 46 *rebus in dubiis, egenis*, Asin. 223 *oratione uinnula uenustula*, etc. For the connection of ideas cf. 127 *suo sumptu et labore.*

105—119. Subject: the new house under a bad master and exposed to a storm.

107. **aedibus uitium additur** etc. 'the house gets damaged, being a good house but badly looked after'. *Vitium* is a 'flaw' 'blemish', cf. 275 and Cic. Top. III 15 *si aedes corruerunt, uitiumue fecerunt:* on indic. after *quom* see on 29.

cónfringit tégulas ímbricésque: ibi
dóminus indíligens réddere aliás neuolt.
uénit imbér, lauit párietes: pérpluont;
tígna putéfacit, pér*dit* operám fabri:
néquior fáctus iamst úsus aédium.
átque *ea* haud ést fabri cúlpa, sed mágna pars
mórem hunc induxérunt: si quid númmo sarcirí potest,

111. *Vĕ́nit imber, pérlauit* Rl.; Lor. and Bug. keep reading of M, and, in order to make *uenit* present, assume a form of verse –́⏑⏑ ⏑ –́ ⏑ – | –́⏑⏑ ⏑ – –́ ⏑ – (inversion of 108), the existence of which is uncertain (see Intr. p. xxix).

112. *putefacit* Rl., **putrefacit** M, Rams., Lor., Bug., Uss., which (*pŭtrefacit*, for mute and liquid never make position in Plaut.) involves the form of verse mentioned on 111. Ritschl, in the Rhein. Mus. vii p. 610 f., Opusc. ii pp. 618—621, gives a brilliant defence of *pūtĕfacere.* He shows (1) that *putēre* is a Plaut. word (see 146), (2) that *pūtēfacere* like *contābēfacere*, *perfrīgēfacere* is quite right, side by side with *cālĕfacere*, *commŏnĕfacere*, *mādĕfacere* (cf. Most. 143), *pātĕfacere* etc., the principle being the same as that on which we find *hắbĕ* (imperative), *mónĕ*, but *rídē*, *míscē* never *rídĕ*, *míscĕ*: i. e. the short *e* is due to the accent on the preceding short syll.; Intr. to Capt. A (i).—*perdit operam* Bergk, Lor., Bug., Uss., **per operam** M, *aer operam* Cam., Rl., Rams.

114—119. Subdivision III. 114 cret. tetram., 115 troch. septen., 116 = 108, 117 troch. septen., 118 iamb. octon., 119 troch. septen.

114. *ea* Herm., Rl., Uss., Lor.[2], om. in M.

115. *Morem* edd. since Lamb., **Moram** M, Rams. ('permit a stoppage (delay)' but?).

110. **reddere** = *reponere*, *restituere*: 'put up (others) in their place'.—**neuolt** = *non uolt*: cf. Trin. 361: *ne* is the older form of the negative: *non* = *ne unum* (*noenum* Aul. 67), cf. Eng. 'not' [ná-wiht], Germ. 'n-icht'. Compounds of *ne* and *uelle* are common in Plaut., e.g. *neuis* (762, 1176) = *non uis*.

111. **uēnit** etc. 'suppose the rain has come; it washes' etc. Cf. Georg. ii 519 *Venit hiemps, teritur Sicyonia baca trapetis.*—**perpluont** i.e. *parietes*: 'they leak', 'let in water'; so Trin. 323, Quint. vi 3, 64 *cum cenaculum eius perplueret.* In 164 we have *perpluit* = 'rained through' with the *rain* (*Amor et Cupido*) as subject.

112. **putefacit** 'makes rotten'. — **operam** = *opus* 'work' (more usually 'trouble' cf. 60): so Asin. 425 *operae araneorum* 'cobwebs'.

113. **usus** 'utility'.

115. **morem hunc indux-**

úsque mantánt neque id fáciunt, dónicum
párietes ruont; aédificantur aédes totae dénuo.
haèc árgumenta ego aédificiis díxi: nunc etiám uolo
dícere, ut homines aédium esse símilis arbitrémini.
primúmdum paréntes fabrí liberúm sunt,

116. *sarciunt* Bent., Crain, *farciunt* Palm.; these readings make the verse a cret. tetram.; but *id faciunt* is good Lat., see explan. note, and the metre does not require change.

117. *ruont: tum aedificant aedes totas* Rl., 'cum *ruont* uix posse monosyllabum esse uideatur'. But we may scan *ruont aéd.* (Intr. to Capt. A ii).

119. *Dicere homines aedium esse ut* Rl. ('fortasse'), cf. Bacch. III 1, 3; V 1, 21.

120—132. SECTION *C*. Change to bacchiac rhythm.

120—125. Subdivision I. 120—124 bacch. tetram., 125 iamb. dim. cat.

erunt, 'adopt this practice': gnomic perf., Madv. § 335 b. obs. 3.—For the pl. (κατὰ σύνεσιν) after *pars* cf. Capt. II 1, 39 *maxuma hunc pars morem homines habent*, and see on Trin. 35. Again *ubi quisque uident* Capt. III 2, 3.—**si** = *etiam si*, so 351, Asin. 164, Capt. II 1, 31.—**nummo** 'for a trifle', so Capt. II 2, 81 *praeterea unum nummum ne duis* 'a single farthing more', so Most. 357. The word *nummus* in Plaut., standing without an adj., has two main senses: (1) a definite Greek coin, generally the δίδραχμον = about 2 denarii (20 asses) (so clearly in Pseud. III 2, 20, Truc. 562), but sometimes the δραχμή = 1 denarius (Aul. 445) and sometimes even the τετράδραχμον (in Persa). (2) vaguely, 'a small sum', suggesting to a Roman audience their own coin the sestertius = $\frac{1}{4}$ of the denarius: see passages from Capt. and Most. quoted above. For the *aureus nummus* (*Philippeus*), a gold coin struck by Philip II of Macedon and called after him (cf. French 'Napoléon'), see Poen. I 1, 37, Asin. 153 etc.: for the *plumbeus nummus* see on 892.

116. **id faciunt**, τοῦτο ποιοῦσι 'do so' i.e. *sarciunt*. The phrase looks at first sight questionable Latin, because of its similarity to the modern idiom (cf. on Aul. 478). But cf. Asin. 67 where *id facere* = *facere obsequentiam* (65), Cic. de Amic. III 10 (*id faciam* = *mouear desiderio*), XXI 81 etc.

119. **dicere ut**, cf. on 14; **arbitremini** is dubitative subj.; 'say how (why) you are to (may) consider'.

120—132. Subject: points of similarity between the building of a house and the education of a young man.

120. **liberum** = *liberorum* (121). So *nummum* regularly in Plaut. for *nummorum*, cf. 357.

et fúndamentúm supstruónt liberórum :
extóllunt, paránt sedulo ín firmitátem.
et in úsum boni út sint et ín speciem pópulo
sibíque, *h*aud matériae repércunt, nec súmptus
*s*ibi súmptui esse dúcunt.
nitúntur, ut alií sibi esse illórum similis éxpetant.
ad légionem adminiclum eís danunt tum iam áli-
quem cognatúm suom.

121. *Ei* Gul., Rl., Lor., Bug., Uss., **Et** M, Ell., Speng.
123—125. M have

Et ut in usum (usu B) boni et in speciem
Populo sint sibique aut materiae reparcunt

(B[1] adding **ne-** above **re-**, see Reformv. note p. 235; Rl. is mistaken)

Nec sumptus ibi sumptui esse ducunt.

I have been guided by Ell. and Speng. We might also read, if the bacchiac trimeter be admissible (see Intr. p. xxiv f.),

Et in úsum ut boní inque spéciem
Populó sint sibíque, haud matériae repércunt,
Nec súmptus ibí sumptuí sibi esse dúcunt.

Rl., Lor., Bug. have *neparcunt* in 124, which is interpreted to mean *non parcunt*, cf. on 110, 240 (if so, *sibique aut m.* = *nec sibi nec m.*). But the word is very questionable, as Ell. says.—On the spelling *repercunt* see Truc. 376, where A has *repercis*, BDZ *reparcis*. Following line 125 M have

Expoliunt docent litteras iura leges
Suo sumptu et labore

which most edd. since Rl. regard as interpolated.
128—132. Subdivision II. (iamb. octon.).
129. After *legionem* M have **comita** (**t. tum** B[3]), for which an old emendation was *quom itur* (F). Seyff. struck the word out, as a gloss to *adminiculum*. So Speng., uniting the 2 vv.

122. **in firmitatem** 'to be strong', cf. *in speciem* 'to be an example' 123, *in sumptus* 538, *in usum* 123, 145.
124. **materiae** 'their building materials' (properly 'timber') i.e. 'their means'.—**repercunt** 'grudge', cf. Truc. 376, Lucr. I 667.
125. **nec sumptus sumptui** etc. 'and think no expenses too expensive for them'; lit. 'think expenses not an expense'.
128. **nituntur** 'it is their ambition'.—**ut expetant sibi esse** 'to be bent on having'; cf. 103. For the plethora of words cf. on 89.—**similis** (acc.) **illorum** 'children like those (of like character)'.
130. **tum iam** 'then immediately', cf. *hic iam* 107.

eátenus abeunt á fabro. unum ubi éméritumst stipéndium,
igitúr tum specimen cérnitur, quo euéniat aedificátio.
nám ego ad illúd frugi usque ét probús fui,
ín fabrorúm potestáte dúm fui.

131. *Protenus* Rl. *fabro* Speng. (cf. 114), **fabris** M. **unum ubi** M (see Speng. Reformv. p. 380. The collators seem to be all mistaken). The words *Eatenus—fabro* have a very suspicious look, see explan. note. Are they not a gloss intended to mean 'to this extent they behave differently from the builders' i.e. 'there was nothing to correspond to this in the case of the house-building'?

133—156. SECTION *D*. Change to cretic rhythm.

133—143. Subdivision I. 133—136 = 108, 137 and 139 cret. tetram., 140 f. = 108, 143 iamb. octon.

133. *Năm ĕg.*, with hiatus, cf. 258, 311, 956, 965, Intr. to Capt. D (iii).

131. 'So far (only) are they removed from the care of the smith', i.e. to the extent of entering the army under the charge of some relative, as Ascanius is entrusted to Epytides, Aen. v. But it must be admitted that this is very strange Latin.

132. **igitur tum**: *igitur* in Plaut. is often merely a particle of emphasis, 'look you': sometimes it marks the entrance of the apodosis, see on Capt. IV 2, 91, and cf. Most. 689, Trin. 676, and Lucr. II 677; *tum igitur* or *igitur tum* is like τότε δή or δὴ τότε (Homer). We have *igitur* in the protasis in 393 (see note), 1093; in 380 *igitur demum* = *tum demum*, where *igitur* is practically a temporal particle; so Rud. 930, Amph. 301, 473. On *ergo igitur* 848, cf. on Trin. 756.—**specimen cernitur** 'proof is seen'.—**quo eueniat** 'as to how the building is to turn out'. The subjunctive is really deliberative or dubitative; so Mil. 1097 *quid me consultas, quid agas?* ('what you are to do'), etc. Hence the reference to the future; cf. Virg. Georg. I 29 where *uenias* = 'art to be'. This usage will explain many of the cases in which the present subjunctive seems to be used with future sense. For *quo euenire* cf. τελεῖται δ' ἐς τὸ πεπρωμένον Aesch. Agam. 68, *desinere in* (Hor. A. P. 4).

133—156. The pointing of the moral.

133. **nam** i.e. 'Don't be surprised at my speaking about a *specimen, quo eueniat aedificatio:* for' etc. The sentence is a kind of sigh over what might have been. See on Trin. 25 and Capt. III 1, 4 for this use of *nam* (= 'I say this, for') and cf. Most. 874, 1044.—**ad illud usque dum** = *usque eo dum* 'for so long a time as': he means till the year of service was begun (or ended?).

póstea, quom ínmigraui íngenium ín meum, 135
pérdidi operám fabrorum ílico óppido.
uénit ignáuia : *h*aec míhi tempestás fuit : 137
haéc uerecúndiam mi ét uirtutís modum 139
déturbauít detexítque me ílico. 140
póstilla optígere m*e* néglegéns fui :
continuo pro imbre amor aduenit †in cor meum.

135. *Postea quom* Guy., Rl., Lor., Bug., **Posteaquam** M, Uss. *ingenium in* Both., **in ingenium** M.
137. *haec* Speng., Lor.², **ea** M. After this line M have

Mi aduentu suo grandinem imbremque attulit.

Rl. reads *Quae mi aduentu suo grandinem, imbrem attulit.* But it has been well maintained by Crain and Brix (Jahrb. 1870 p. 427) that the verse is a gloss; it is unmetrical and destroys the symmetry of the passage: for there ought to be no mention of *rain* till 142: *Ignauia* is the *tempestas* (cf. 108), *Amor* is the *imber* (cf. 111), and the two stages of the uncovering of the roof and the coming in of the rain should be kept distinct. Koenig transfers the line to 142; q.v.

140. *detexitque me* Leo, **texit detexitque a me** M, *Deturbauitque detexitque a me* Kampmann, Speng., Lor.²

141. *optigere me* Lor., **opticere eam** M, *me obtigere* Lamb. As Lor. says, the sense demands *obtigere me ea* (sc. *uerecundia* or *uirtute*); it is not his *uerecundia* but himself that requires roofing in; Speng. understands *eam* as *operam fabrorum* (136).

142. **in cor meum** (M) is very improbable; cf. ending of next line: *guttis grauidis grandibus* is substituted by Speng. in spite of the warning of Rl. (Bug. *grandibus guttis pluens*), from a passage in Fronto: '*nam illius quidem, ut Plautus ait, amoris*

135. **inmigraui.** Cf. Livy Praef. § 11 *nec in quam tam serae auaritia luxuriaque immigrauerint.* But the metaphor is confused: in 133 the young man is the house, but in 135 he is the slovenly tenant, his *ingenium* taking the place of the house. 'When I took up my lodging in my natural disposition': so *pro ingenio* Trin. 303 'in heart' (note).—Observe the alliteration with *in-*.

136. **oppido** [perh. from *op-pedom, op-pedo,* ἐπὶ πέδον]=*prorsus*, 'utterly'; so in 165.

139. **uirtutis modum** 'virtuous self-control'.

140. **mi deturbauit** 'dislodged my': cf. *deturbabo illum de pugnaculis* Mil. 334, *ita omnis de tecto deturbauit tegulas* Rud. 87.—**detexit me** 'stript me bare.'—**ilico** 'in a moment'.

141. **postilla** (*postillac* Men. 685 where see note)=*postea* 'after that'.

is úsque in pectus pérmanauit, pérmadefecit cór meum.
núnc simul rés, fides, fáma, uirtús, decus
145 déseruerunt: égo sum in usum fáctus nimio néquior.
atque édepol ita tigna úmide putént haec, non uideór mihi
sarcíre posse aedís meas, quin tótae perpetuaé ruant,
quom fúndamenta périerint, nec quísquam esse auxilió queat.
cór dolet, quóm scio, ut núnc sum atque út fui:

imber grandibus guttis non uestem modo permanauit, sed in medullam ultro fluit'. Koenig inserts 138 here, striking out *pro imbre* as a gloss: *Cóntinuo Amor áduenit; | Mi áduentu suo grándinem imbremque áttulit.*

144—148. Subdivision II. 144 cret. tetram., 145 troch. septen., 146—148 iamb. octon.

145. *Me deseruerunt* Fl., which would turn the line into iamb. octon. *usum* Lamb., Uss., Lor.², **usu** M; the acc. agrees better with 113 and 123.

146. *tigna humide putent haec* Bo., Speng., Lor.², **haec tigna umide (-da) putant (-tent)** M, *tigna umide haec putent* Rl., with hiatus in diaeresi. *uideor* Cam., Rl., Rams., Lor., Uss., **uideo** M.

148. *Quom fundamenta* Crain, Bug., Uss., Lor². (cf. 121), **Quin cum fundamento** M, *Quin fundamento* Speng.

149—156. Subdivision III. 149 = 108 (or cret. tetram. with hiatus after *scio*, justified by caesura), 150 cret. tetram., 151—153

144. **decus** 'respectability'.

145. **nimio nequior** 'far too dissipated', cf. on 72.—**in usum** 'for any good purpose' lit. 'for service'.

146. **ita umide putent...non uideor** 'so damp and rotten are these timbers, I do not think': with parataxis instead of hypotaxis; so Capt. III 2, 7 *ita me lassum reddiderunt, uix miser iam eminebam;* Mil. IV 2, 57 *ita me occursant multae, meminisse haud possum:* cf. on Men. 94, Aul. Prol. 9, 10.

147. **sarcire quin** 'patch (repair) ... to prevent'. — **totae perpetuae** 'entire, from top to bottom': cf. *perpetuom diem* 'the whole day' 765; cf. Aen. VIII 183 *perpetui tergo bouis* 'the whole chine of an ox' (νώτοισι διηνεκέεσσι Il. VII 321).

148. **quom perierint**; see note on 29. The subjunctive is due to subordination to a clause with the subjunctive (*quin...... ruant*), as in Aul. 784 *nullust tam parui preti, quom* (*quin* B) *pudeat, quin puriget se* 'as not to excuse himself, when he is put to shame', Men. 543 *ut te libenter uideam, quom ad nos ueneris*, Capt. II 3, 74, III 1, 13 etc. see Lübbert p. 233.

149. **scio** 'when I reflect'; in Capt. III 1, 24 *sciui* = 'I saw', cf. 434, Mil. 828 *nisi uerum scio*

quó neque indústrior dé iuuentúte erat
* * * * *
árte gumnástica, dísco, hastís, pila,
cúrsu*ra*, armís, equo. *haud* uíctitabám uolup.
pársimonia ét duritia dísciPulinae aliís eram;
óptumi quique éxpetebant á me doctrinám sibi.
núnc, postquam nihilí sum, id uero meópte ingenio répperi.

=108 (or cret. tetram. with hiatus after *disco*), followed by cret. tetram., 154—156 troch. septen.

150. M mark no lacuna after this verse: but a second member introduced by *neque* is needed. Bug. reads *nemo* for *neque*, which however is less good metre: two *neque* clauses would be thoroughly in the manner of Plaut.

151—153. *pila* Z, and in margin of B, **filia** M. The hiatus after *disco* might be explained by the loss of ablatival *d*: but the verse probably contains further corruption. *Cursura* Speng. cf. 862, Asin. 327, Bacch. 67. *haud* Acid., Speng., Uss., om. in M. After *equo* B has an erasure.

156. *meŏpt' ĭng.* In cases like this it seems better to explain

'unless I *am told* the truth', Persa 234.—**ut sum.** In Plaut. dependent questions take sometimes the indic., sometimes the subjunctive; cf. for former 460, 572, 614, 626, 1040, 1172 etc., and see note on Men. 207 *scin quid uolo.* This idiom, in which the question clause is in reality co-ordinated to the principal clause, gradually disappeared from Latin. It is far less common in Ter. than in Plaut.; and is only found in isolated passages or phrases in the golden age, cf. Virg. Ecl. IV 52, V 7, Georg. I 57; more frequently in Propertius, e.g. III (II) 33, 33—38, IV 5, 25—40.

150. The general sense of this and the next (lost) line must have been: 'no one of all the youth was either more energetic or took greater pleasure in athletics'.—**industrior.** The form is ante-classical; cf. on 442.

154. **discipulina** is the old form of *disciplina*, from *discipulus* (cf. *uinclum*, *periclum* for *uinculum*, *periculum*). The word here='rule', 'pattern', cf. Asin. 201 *eadem nos discipulina utimur*, Mil. 187, Pseud. 1004, and Cic. in Cat. I 5, 12 *quoniam id, quod maiorum disciplinae* ('rule of our ancestors') *proprium est, facere nondum audeo.*

155. **optumi quique** = *optimus quisque;* so occasionally in Cic. e.g. de Amic. X 34; cf. *proxumae quaeque* de Off. II 21, 75, Livy *proxumi quique* I 9, 8 and Tacitus.

156. **nunc postquam sum** 'now that I am', so Bacch. 531 *nunc ego illam me uelim* | *Conuenire, postquam inanis sum* 'now

PHILEMATIVM. SCAPHA. PHILOLACHES.

PHILE. Iam prídem ecastor frígida non láui magis lubénter,

by synizesis than to assume the shortening of a syll. (*ŏpt-*) under the influence of the preceding accent (*mĕ́ŏpt' īng*), as Bug., etc.

157. *mágĭs l.* perh. to be pronounced *mage*.

that I am penniless'. Here *sum* refers to present time only. In other instances the force of the present after *postquam* is different; thus Most. 925 *tibin' quicquam postquam tuos sum, uerborum dedi* 'ever since I *have been* your slave', Men. 234 *hic annus sextust, postquam ei rei operam damus* 'since we *have been* engaged on this business' (=*sextum iam annum damus*). Thirdly the present is often *historical*, e.g. Capt. III 1, 27, Mil. 124, Curc. 683, Men. Prol. 24. The same tense and usage is also common after *ubi* and *quom*, cf. on Capt. Prol. 24, and add Most. 164, 1051, Amph. 1061, Capt. III 2, 3. — **nihili** 'good for nothing', a gen. of price; so *homo minumi preti* Epid. 494; cf. *est tanti* (Cic.) 'it is worth while'.—**id** involves a slight anacoluthon 'for that I have my own nature to thank' (cf. 135). **id uero**=*id quidem* 'well, for that', with slight pause after *sum:* cf. *ille uero* Aul. 18.—**repperi** is true (present) perfect.

Scene 3. Philematium, radiant in the beauty of youth, health, and elegant attire, together with her attendant, Scapha, comes out of the bathing establishment belonging to the house of Philolaches (cf. 191, 238); Scapha, doubtless an ugly old woman, carries the apparatus of the toilette table (cf. 248, 258, 267). Philolaches, at the opposite side of the stage, listens to their conversation, which, turning as it does upon considerations of prudence in love affairs, may be compared with that of Clärchen and her mother in Goethe's Egmont.

157. **Iam pridem non laui.** 'This long time (this many a day) I have not bathed etc.' Here *iam pridem* = 'within a long time' (cf. *anno hoc* 'within this year' 690); the more common meanings are also found in Plaut.: ii 'long ago', e.g. Pseud. I 5, 7 *id iam pridem sensi* 'I noticed it long ago;' ibid. I 3, 108, Ter. Hec. 219; iii (with the present tense) 'during (for) a long time', e.g. Bacch. 1157 *istuc iam pridem scio* 'I have known that for long', Rud. 963 *noui ego iam pridem hominem*, Pseud. I 5, 51. —**non laui magis libenter** 'I have not enjoyed my cold bath more (so much)': **laui** is true (present) perfect. Note the active **lauare** in the intrans. sense, =*lauari*, as so often in Plaut.—**frigida** (*aqua*) 'in cold water', opposed to *calida* (*calda*) 'in warm water'.

nec quóm me melius, méa Scapha, rear ésse deficátam.
Sc. euéntus rebus ómnibust, uelut hórno messis mágnast.
Phile. fu! quíd ea messis áttinet ad méam lauatiónem?
Sc. nihiló plus quam lauátio tua ad méssim.
Philo. o Venus uenústa,
haec íllast tempestás mea, mihi quaé modestiam ómnem

158. **quom** M, *quod* Rl. 'collato v. 691'. On *Scaphă* for ⏑⏑ see Intr. p. xxix. and cf. 170, 174.
159. *omnibust* Rl., Lor., Bug., **omnibus** M.
160. *fu!* Ell., **fuit** M, *Quid ea nam messis* Rl.

158. **nec quom**, etc. There is a slight anacoluthon; the clause proceeds as if *nunquam fuit quom lauerim* had gone before; an exact parallel may be found in Ter. Haut. 559—561 *Nunquam commodius unquam erum audiui loqui, Nec quom male facere crederem mi impunius licere* 'I have never heard Master speak more sensibly, nor when I felt that I had more free scope for mischief' i.e. 'there never was a time when I heard... nor when etc.' cf. too 691 and note.—**rear me melius deficatam esse** 'I have been more thoroughly scoured, I fancy': *deficatam* = *defaecatam* cf. Aul. 79; for the subjunctive *rear* after (*fuit*) *quom*, cf. Capt. III 3, 1 *illud est, quom... mauelim* and Ter. Haut. 1024: so regularly in classical Latin, e.g. Cic. de Orat. I 1 *Fuit cum mihi quoque initium requiescendi fore iustum arbitrarer.* But Plaut. also knows the indic. after *est quom* (*uiduitas nos tenet* Rud. 665). The **present tense** (*rear*) is to be ascribed to the peculiar periphrasis, remarked upon in the note to 89 *b*, *rear me deficatam esse* standing for *deficata essem* (*fuerim* cf. Haut. 1025), *ut reor*. Lor. regards *rear* as hist. pres., like 25; but this seems less good.

159. **euentus**, etc. 'All things turn out somehow or other; for instance we have a fine harvest this year'.—For **uelut** = 'for instance' cf. 705, 876, Aul. 159, Rud. 596.

160. **fu!** 'pshaw', see on 38.

161. Scapha's pert answer implies that there is more in her *messis* than appears at first sight. She is thinking of the harvest which Philem. might make out of Philolaches.—**Venus uenusta**, 'lovely Love', cf. *grates gratas* Trin. 821, *amoena amoenitate amoenus* Capt. IV 1, 7.

162. **illa** 'of which I spoke'. The simile of 137—143 is slightly confused; instead of *ignauia*, we have here *Philematium* figuring as the *tempestas*.—**modestiam** 'good behaviour', 'self-control' (σωφροσύνη), cf. Trin. 317.

detéxit tectus quá fui, quom míhi amor et cupído
in péctus perpluít meum: neque iam úmquam optigere póssum.
madént iam in corde párietes: periére haec oppido aédes.
PHILE. contémpla amabo, méa Scapha, satin haéc me uestis déceat.
uolo mé placere Phílolachi, meo océllo, meo patróno.
SC. quid tú te exornas, móribus lepidís quom lepida túte's?

163. *quom* Rl., **quam** M, *qua* 'by which road' Br., (holding that *quom* introduces confusion into the order of events; but cf. explan. note).

164. *eam* (for *iam*) Bug., in order to provide an object to *optigere;* but *eam* would be ambiguous (*tempestatem* or *modestiam?*). *usquam* Acid., Rl., but cf. explan. note.

168. *Quid* Bo., Rl., Rams., Lor., Bug., **Quin** M, Uss., with comma at *lepidis.*

163. **quom perpluit**; see on 156; 'at the time when love and desire trickled like rain into my heart'. This clause is not subordinate to *qua tectus fui*, as Brix (Jahrb. 1870, p. 427) seems to think, but to *quae......detexit.* There is no intention of marking the time of *perpluit* as prior to that of *detexit;* the two acts of unroofing and raining through are treated as simultaneous.

164. **perpluit** is present: cf. on 25.—**neque iam umquam**, etc. 'nor can I any longer for a moment'. *umquam* is scarcely a temporal particle here, but rather serves to strengthen the negative (*neque umq.* = *neque prorsus;* cf. Asin. 630 *nunquam ad uesperum uiuam*, Amph. 700 *nunquam factumst* 'it is a lie'; Donatus on Ter. Andr. 384 remarks '*numquam* plus habet negationis quam *non*'; so often *nullus*=*non* or *ne*, cf. Trin. 606 *nullus creduas*, Ter. Eun. 216, Hec. 79; so too *totus*=*magno opere* e.g. *totus doleo* Aul. 405.—**optigere** without object, 'put on a roof'. Transitive verbs are occasionally found in reflexive sense in Plaut., cf. *laui* 157, and add Bacch. 1106 *unde agis?* (sc. *te*), Mil. 583 *irae leniunt* (sc. *se*), *res habet* (sc. *se*) Cas. II 5, 30.

166. **contempla**=*contemplare;* again 172, 282; so in 473 *aucupet*=*aucupetur;* cf. *pergraeco* 960, *ludifico* 832, 1151, *proficisco* Mil. 1329, and *arbitro*, *opino*, *uenero*, all of which are Plaut. (old Lat.) forms for the deponents.—**amabo** 'please', 'as you love me'; lit. 'I will love you' (parenthetically).—**satin** = *num*, cf. on 76.—**deceat**, a clear case of subj. in depend. question; cf. on 149.

168. Cf. Poen. 300 *Lepidi*

non uéstem amator múlieris amát, sed uestis fártum.
PHILO. ita mé di ament, lepidást Scapha: sapít scelesta múltum.
ut lépide omnis *morés* tenet senténtiasque amántum.
PHILE. quid núnc?
SC. quid est? PHILE. quin me áspice et contémpla, ut haec me déceat.
SC. uirtúte formae id éuenit, te ut déceat quidquid hábeas.
PHILO. ergo ób *is*tuc uerbum té, Scapha, donábo ego hodie áliqui,

169. *amator mulieris amat* Bo., **amatores amant mulieris** M, Uss. (defended by Ell., who scans *mŭlyĕris* as dactyl), *amantes mulieris amant* Lach., Rl., Lor., Bug. For the short syll. (*-is*) in the diaeresis cf. 224, Asin. 632, 652, and see Introd. p. xxix.
171. *mores* Bergk, **res** M. *res autumat* Reid, cf. Men. 760.
172. *deceat* Cam., Bent., edd., **decet** M.
174. *ob istuc* Bug., Lor., Uss., Lang., **ob hoc** M, *hoc ob* Cam., *Hercle ego ob hoc* Rl.—*ŏb ĭstuc* cf. on 47.—**hodie** M, Uss., (scan *hōdie*, as Bücheler says), *hoc die* Bo., Lor., *hocedie* (=*hodie*) Bug., Bergk, *hodied* Rl. (Neue Plaut. Exc. p. 90). Cf. 999.

mores turpem ornatum facile factis comprobant.—**moribus lepidis** 'by your pretty ways'; in such phrases *mores* approaches very near the sense of 'qualities': so Trin. 30 *mores mali* = 'wickedness', 647 *stulti mores* = 'folly', Rud. 1251 *sapientes mores* 'wisdom': *mores* is used differently in 171 ('moods') and diff. again in 286.

170. **sapit scelesta multum** 'she's a very knowing one, the hussy': *multum* is prob. object after *sapit;* but it might be adverbial to *scelesta*, cf. Aul. 124 *multum loquaces*, and Hor. Sat. I 3, 57 *multum demissus homo*. Note the alliteration with *s* and cf. 250.

171. **mores** 'fads', 'whims'.

172. **quid nunc** 'I say!'—**quid est**, 'Well?'—**quin aspice** '*Do* look', almost = *quin aspicis?* The imperative after *quin* is peculiar to comedy. Cf. 187.

173. **uirtute formae.** 'Thanks to your beauty': cf. on 33. Prof. Sellar quotes Burns:

'And then there's something
in her gait,
Gars ony dress look weel'.

174. **ob istuc uerbum** 'for saying that' explains and enforces *ergo:* cf. Amph. 378 f. *Ergo istoc magis, quia uaniloquo's uapulabis* 'For saying that, you shall be flogged all the more soundly, I mean because you are a braggart', Aul. 478, Mil. 1233; but cf. on 972.—**aliqui** old abl. of *aliquis* (cf. Aul. Prol. 24, *si qui* = εἴ πως Trin. 120), serving for all genders and either number: so *qui* = *qua* (fem. relat.) 258, = *quibus* Capt. v 4, 6,

nec pátiar te istanc grátiis laudásse, quae placét mi.
PHILE. nolo égo te adsentarí mihi.
SC. nimis tú quidem stulta's múlier.
eho, *an* máuis uituperári*er* falsó quam uero extólli?
equidém pol uel falsó tamen laudári multo málo,
quam uéro culpari aút meam speciem álios inridére.
PHILE. ego uérum amo: uerúm uolo mihi díci: mendacem ódi.
SC. ita tú me ames, ita Phílolaches tuos té amet, ut uenústa's.
PHILO. quid aís, scelesta? quómodo adiurásti? ita ego istam amárem?
quid? 'ita haéc me' id quor non ádditumst? inGfécta dona fácio.

175. *nec* Reid, **neque** M. *gratiis* Bent., edd., **gratis** M.
176. *nĭmĭ' tú* cf. 31.
178. *an* Rl., rec. edd., om. in M. *uituperarier* Bo., edd., **uituperari** M.
183. *amarim* Guy., Rl., but wrongly.
184. **id** B²CDF, Bug., Uss.; om. in B¹ and by Rl., Lor.

quicum?=*quocum?* Most. 519. So in class. prose, where both relative and interrogative senses are found: e.g. de Fin. XXVI 85, pro Rosc. Am. XXVII 74, de Amic. VI 22.

178. **falso** 'undeservedly', **uero** 'deservedly': *uero* is here not the adversative particle, but a modal abl., lit. 'according to truth', 'on true grounds'; so in Capt. III 4, 35 ('in reality'), Asin. 568.

179. **uel** 'even' (*equidem uel multo malo* 'I for my part go so far as to greatly prefer': note on 299. Lang. here trans. 'wenn's so beliebt'.—**falso tamen** = *quamuis falso*, cf. Capt. II 3, 44, Stich. 99 *quom tamen absentis uiros proinde habetis, quasi praesentes sint*, Ter. Eun. 170 *tamen contemptus abs te haec habui in memoria*. So Virg. Ecl. VIII 20 *extrema moriens tamen alloquor herba;* cf. Thuc. VII 75 ἡ ἰσομοιρία τῶν κακῶν, ἔχουσά τινα ὅμως κούφισιν, οὐδ' ὣς ῥᾳδία ἐδοξάζετο. The παρὰ προσδοκίαν is like 1007—'to get praise, even tho' undeserved, than blame well merited'.

183. **ita amarem** is the reported form of *ita Philolaches tuos te amet*, the tense being determined by *adiurasti*, as Uss. says: Ell. trans. 'What oath is that you swore—As truly as I was to love her?' comparing Hor. Sat. II 2, 124 *ac uenerata Ceres, ita culmo surgeret alto*, the reported form of *ita culmo surgas alto*. Cf. note on 301.

184. **ita haec me** sc. *amet*.—**infecta** etc. 'I revoke my presents'.

Sc. equidém pol miror tám catam, tam dóctam et bene te edúctam
nunc stúltam stulte fácere.
Phile. quin mone quaéso, si quid érro.
Sc. tu ecástor erras, quaé quidem illum exspéctes unum atque ílli
morém praecipue síc geras atque álios aspernére.
matrónae, non meretríciumst, unum ínseruire amántem.
Philo. pro Iúppiter! nam quód malum uorsátur meae domi íllud ?

After this verse there is in M the foll. line

Periisti quod promiseram tibi dona (-no B), **perdidisti**

which Fl., followed by most edd., pronounces to be an interpolation.

186. *catam* Pius, edd., **captam** M. *et bene te eductam* Bent., Rl., Lor., Bug., **te et bene doctam** M. Seyff. proposes *tam coctam te et bene doctam* cf. Poen. III 2. 9 *hodie coctiores iuris non sunt.*

187. *Nunc stultam* Bo., Rl., Lor., Bug., **Non stai tam** M, *Non stultam* B (margin), *Istaec tam* Uss.

188. *exoptes* Acid., Rl., Bug. Reid suggests *aspectes* 'look with desire upon'. Uss. and Lor.[2] follow M.

190. *meretricis* Guy., Rl., in order to introduce uniformity with *matronae*.

186. **doctam** 'clever'.

187. **stultam stulte** 'in such a silly silly way'. The effect of the combination is that the adj. and adv. mutually strengthen one another: but the total effect is here prob. adverbial, as in Rud. 426 *bellam belle tangere* 'to give a sweet sweet embrace' and Curc. 521 *sequere istum bella belle* 'follow him, like a good good girl', cf. Asin. 676. So in Spenser (quoted by Munro on Lucr. III 889) 'Poorly, poor man, he lived; poorly, poor man, he died'. In other instances the total effect is adjectival; see Mil. 1015 *firme firmus* 'a trusty friend', Aul. 312 *parce parcum* 'a stingy wretch'. Stich. 11 and Asin. 208 might be regarded as coming under either heading.—**quin mone**; cf. on 172.

188. **exspectes** 'look to', 'are at the beck of'.

189. **praecipue sic** '(show favour) so marked'.

190. **unum**: for the accus. after *inseruire* cf. 216 and Poen. IV 2, 105.

191. **nam quod** 'Why what', cf. Georg. IV 445 *Nam quis te, iuuenum confidentissime nostras Iussit adire domos?* and Aul. 42, 44, Asin. 41. Wagn. and Lor. regard *nam quis* as exactly

di deaéque omnes me péssumis exémplis interfíciant,
nisi égo illam anum interfécero sití fameque atque álgu.
PHILE. nolo égo mihi male té, Scapha, praecípere.
Sc. stulta's pláne,
quae illúm tibi aeternúm putes fore amícum et beneuoléntem.
moneo égo te: te ille déseret aetáte et satietáte.
PHILE. non spéro.
Sc. insperata áccidunt magis saépe quam quae spéres.
postrémo, si dictís nequis perdúci ut uera haec crédas

192. *me omnes* Rl., which has the advantage of removing the ictus from the last syll. of *omnes*.—On the synizesis of *deae* cf. Intr. to Capt. C. In the nom. and abl. pl. (*di*, *dis*) later Lat. knows only the monosyllabic forms.

194. *mihi* rec. edd., **mei** M, *Ego nolo mei* (monosyllabic and dat. = *mihi*, a form common in MSS. from Plaut. to Cic., see Büch. Lat. Decl. § 291 p. 112) Ell., *Nolo ego mi male te, mea Scapha* Rl.

= *quisnam*, but this is not certain. Cf. note on 258.—**uorsatur**. The verb *uorsari* in Plaut. is, as Lang. remarks, never used in the later sense of 'to be engaged with (upon)': it has always a strictly local sense; here 'to take up one's abode', 'to nestle'. —**illud**, with a gesture 'yonder': cf. Amph. 543 *lucescit hoc iam*, where *hoc* corresponds to the gesture of pointing to the sky.

192. **pessumis exemplis**, so 212; cf. notes on 49, 54. Phrases formed with *exemplis* and *modis* are nearly equiv. to emphatic adverbs: *miris modis* 'strangely', 'in wondrous wise', *indignis modis* (1033) 'shamefully'; *pessumis exemplis interf.* 'to put to a horrible death'.

196. **aetate et satietate**. Note the jingle: 'when you are older and he is colder'. *Aetas* is here used absolutely for 'old age' (*aetas senecta*, Aul. 251, Trin. 43, *aetas mala*, Men. 758), so in 840; sometimes it is used absolutely for 'youth' (= *aetas integra* Pseud. I 2, 69, or *aetatula* Most. 217, Rud. 894), *haud aetati optabile fecisti* Bacch. 161, *aetas et corpus tenerum* 'youth and a delicate body' Afranius. In classical Lat. both senses are found; see Dict.

197. **non spero** 'I hope not', cf. 798 *haud opinor* 'I think not', 146, 270, 820 *non uideor* 'I think (that) ...... not', 978 f. *non aio* 'I say no': so in Greek *οὐ φημί = nego*, *οὐ θέλω = nolo*, *οὐχ ἥδομαι = doleo*.— **insperata** etc. 'it is the unexpected that always happens' (Lord Beaconsfield).—**speres** 'one expects', cf. on 73.

mea dícta, ex factis nósce rem: uide, quaé sim et quae fui ánte.
nihilo égo quam nunc tu *mínus* sum amata, atque úni gessi mórem,
qui pól me, ubi aetate hóc caput colórem commutáuit,
relíquit deseruítque me. tibi idém futurum créde.
PHILO. uix cómprimor, quin ínuolem illi in óculos stimulatríci.
PHILE. solam ílli soli cénseo esse opórtere opsequéntem:
solam ílle me solí sibi suo *súmptu* liberáuit. 204
PHILO. pro di ínmortales, múlierem lepidam ét pudico ingénio. 206

199. So Bent. read and punctuated the line, taking *uide* (**uides** M), from Sciopp.; Rl. considering that *Mea dicta* is awkward after *dictis* removed the words, reading *Ex factis nosce rem: uide, ego quae sim et quae fui ante*, with hiatus 'in diaeresi': Speng. puts a full stop at *uides* and makes the exclamations which follow independent. Lor.[2] gives *Ex factis nosce: me uides, quae sim: at quae fui ante!* which introduces a very questionable hiatus after *sim*. *Mea dicta*, however awkward, is prob. what Plaut. wrote.

200. *minus* Müll., rec. edd., om. in M. **uni modo** M: *modo* del. Bent., Rl., rec. edd.

202. *crede* Acid., Bent., **credo** M.

205. *illi soli* Guy., Bent. (who also proposed *ei me soli*), **illi meo soli** M, *me soli* Rl., *Illi me soli* Fl., rec. edd., but against this see Asin. 163—5 (quoted in explan. note): part of the point lies in the repetition of *solam...soli* in each line.—Rl., followed by Lor. and Bug., transposes this and the foll. line: but as Uss. says the *reason* may be perfectly well put after the sentiment.

204. *sumptu* Bent., *aere* Bent. (as alternative), Rl., *argento* Fl. *sumptu* seems to have the advantage as being alliterative.

199. **sim ... fui.** Note the change of mood and cf. 969 and note on 149.

202. **me** is superfluous, but gives additional emphasis: cf. *tu* in 15 f., *mihi* Aul. 543 f.

203. **stimulatrici,** 'temptress', 'fire-brand of a woman'.

205. With this and foll. line cf. Asin. 163—5.

AR. *Sólus solitúdine ego ted átque ab egestate ábstuli:*
Sólus si ductém, referre grátiam nunquám potes.
CL. *Sólus ductató si semper sólus quae poscám dabis.*

Note the omission of subject of infin. and cf. on 55.

bene hércle factum, et gaúdeo mi níl esse huius caúsa.
Sc. inscíta ecastor tú quidem es. Phile. quaprópter? Sc. quae istuc *cúres*,
ut té ille amet. Phile. quor ópsecro non cúrem? Sc. liberá's iam:
tu iám, quod quaerebás, habes: ille té nisi amabit últro,
id, pró tuo capite quód dedit, perdíderit tantum argénti.

208—223 are by many critics regarded as spurious; (see Goetz, Dittographien im Plautus-Texte, in the Acta Soc. Phil. Lips. vi p. 251 f.) and Lor. is perhaps right in removing them altogether from the text. They certainly overburden the scene, and contribute nothing to the development of the action.

208. *cures* Pyl., edd., om. in M.

209. *tĕ́ ĭll.* (with hiatus); or accent *te ĭ́ll.* (with elision).

210. *ni amarit* Bent., *te nisi ille* Müll., Bug., Lor.[2]. But the change is unnecessary: *ille* is often a pyrrich, apart from all considerations of the incidence of accent or ictus on a preceding or succeeding syll.; see Intr. to Capt. A (v), on the words *ille*, *iste*, *unde*, *inde*, *nempe* (add *ecce*, *ecquis*, *immo*); if *ille* may stand as a pyrrich at the commencement of the iambic trim. (cf. Trin. 137, Asin. 637 etc.), there is no reason why it should not also so stand at commencement of second half of iamb. tetram. cat.—Sometimes we find these words shortened even when the accent or ictus falls *on* the shortened syll. e.g. Trin. 853, Mil. 262, 713, 830, Capt. iv 3, 1, etc. It is well known that the word was often written *ile* before the time of Ennius.

211. *pro tuo capite* Bent., **pro capite tuo** M, Uss., *tuo pro capite* Bo., Bug., Lor., *Pro capite tuo quantum* Rl.

207. For omission of verb subst. cf. on 33.—**mi nil esse** etc. 'that I've ruined myself for her sake'.

210. **ultro** 'into the bargain', i.e. after having given you your freedom (*quod quaerebas*), cf. Pers. 327 *et mulier ut sit libera, atque ipse ultro det argentum* 'that he himself may have to pay money *into the bargain*'. Uss. explains 'uel sine mutuo tuo amore' i.e. 'without any trouble on your part' and compares Men. 359.

211. **perdiderit**, 'will find that he has thrown away'.—**id tantum argenti** 'all that money'.

PHILO. perii hércle, ni ego illam péssumis exémplis enicásso.
ita hánc corrumpit múlierem uití malesuada léna.
PHILE. numquam égo illi possum grátiam reférre, ut meritust dé me.
Scapha, íd tu mihi ne suádeas, ut illúm minoris péndam.
SC. at hoc únum facito cógites: si illum ínseruibis sólum,
dum tíbi nunc haec aetátulast, in sénecta male querére.
PHILO. in ánginam ego nunc mé uelim uorti, út ueneficae ílli
faucís prehendam atque énicem sceléstam stimulatrícem.
PHILE. eundem ánimum oportet núnc mihi esse, orátum ut inpetráui,
atque ólim, priusquam id éxtudi, quom illí subblandiébar.

212. *ég' ĭll.*, cf. 214, Intr. to Capt. A (i); but see on 210.
213. *Ita* Bonnet, **Illa** M, edd. *uiti malesuada lena* S., **malesuada (-am) uitilena (Vttilena)** M, *uiti malesuada plena* Speng., Lor.[1], *malesuada uītĭque plena* Crain, Lor.[2], Tyrr., *m. uetula lena* Br., Bonnet, *m. multum lena* Bug., *m. multilena* Ell., *m. futtili'* (*futtile*) *lena* Reid, *hac* (for *hanc*)...*malesuadâ cantilenâ* Uss.
217. *sĕnĕcta*: Intr. to Capt. A (i). Rl. and Lor. suppose the first syll. to be suppressed (*s'necta*).
220. *oratum* Palmer, **gratum** M. *impetraui* Z, edd., **impetrauit** M.
221. *fuit quom illi subblandibar* Müll., Bug.

212. **enicasso** old fut. perf. = *enicaueso* = *enic(enec-)auero* (cf. Asin. 921 *enicauit*=*enicuit*): cf. *seruasso* 228 and on Capt. I 2, 40.
213. **ita**, cf. 56 and note.—**uiti malesuada** 'that tempts to vice', cf. Aen. VI 529 *hortator scelerum Aeolides*.
215. **ne suadeas**: cf. on 468.—**minoris p.** 'think less of' i.e. than I do.
216. **inseruibis** = *inseruies*; cf. *congredibor* 783, *scibo* 997.
217. **aetatula**, 'pretty age', 'youth', cf. Rud. 894 and on 196.
220. **oratum ut impetraui** 'now that I have gained my petition'; cf. Amph. Prol. 33 *iustam rem et facilem esse oratam a uobis uolo* (Palmer).
221. **id extudi** 'got it out of him'.

PHILO. di me *ét deae* faciant quód uolunt, ni ob ístam oratiónem
te líberasso dénuo et ni *té*, Scapha, enicásso.
SC. si tíbi sat acceptúmst, fore tibi uíctum sempitérnum
atque íllum amatorém tibi propriúm futurum in uíta,
solí gerundum cénseo morem ét capiundas crínis.
PHILE. ut fámast homini, exín solet pecúniam inueníre.
ego sí bonam famám mihi seruásso, sat ero díues.
PHILO. si quídem hercle uendundúmst, pater ueníbit multo pótius,

222. *et deae* S., om. in M. *Diui me* Bo., Seyff. (cf. Schöll in Truc. 701, Wagn. on Aul. 50), *Di pol me* Rl., *At* (*Ita*) *di me* Ell. (who disbelieves in *diui*), *Qui di me* Bug.—For the synizesis of *deae* (in thesis) cf. 463, 684, Pers. 831.—*uelint* Bug.

223. *ni te*, *Scapha* Reid, **nicaspam** M; edd. read *ni Scapham* (after Cam.) with hiatus 'in diaeresi' after *denuo*.

226. B[1] preserves the fem. **capiendas** to which Non. p. 202, 29 bears express testimony; **capiendos** M (the testimony of A is wanting).

229. In Plaut. the *si* in *si quidem* (*siquidem*) is long, as Bent.

222. **di me et deae.** Philol. is fond of beginning his speeches with an oath: cf. 161, 170, 191, 206. For the order of words cf. 463, 684, and Hor. Od. I 8, 2 *per omnes te deos oro.*—**me** abl. '(make) of me', cf. 636 *quid eo'st argento factum?* and on Capt. V 1, 31.

224. **tibi sat acceptumst** 'you feel assured'. *Satis accipere* (*dare*, *exigere*) are legal terms = 'to take (give, exact) security'; cf. Stich. 508.—**uictum sempiternum** 'provision for life'.

225. **tibi proprium** 'your own for ever', cf. Aen. I 73 *Connubio iungam stabili, propriamque dicabo.*

226. **capiundas crinis** 'assume the matron's hair' or (freely) 'put on the matron's cap', i.e. 'marry'. At marriage the hair of a Roman maiden was arranged in six plaits (called *crines*) with the so-called *hasta caelibaris*; cf. Festus p. 339 *Senis crinibus nubentes ornantur* and Mil. 789—792. The custom, which was a specially *Roman* one, is alluded to by Browning, Sordello Bk. II

> A Roman bride, when they'd dispart
> Her unbound tresses with the Sabine dart,
> Holding that famous rape in memory still,
> Felt creep into her curls the iron chill.

227. i. e. according as his credit stands high or low.—**exin...ut**=*proinde ut* cf. 96, Capt. II 2, 57.

229. **si quidem uend.** 'if I

quam té me uiuo umquám sinam *aut* egére aut mendicáre.
Sc. quid illís futurumst céteris, qui té amant? Phile. magis amábunt,
quom *mé* uidebunt grátiam reférr*e* *bene* *mer*énti.
Philo. utinám meus nunc mórtuos pater ád me nuntiétur,
ut ego éxheredem méis bonis me fáciam atque haec sit héres.
Sc. iam istá quidem apsumpta rés erit: dies nóctisque estur, bíbitur,
neque quísquam parsimónias adhibét: sagina plánest.
Philo. in te hércle certumst príncipe, ut sim párcus, experíri:
nam néque edes quicquam néque bibes apud me *h*ís dece*m* diébus.
Phile. si quíd tu in illum béne uoles loqui, íd loqui licébit:
nec récte si illi díxeris, iam ecástor uapulábis.

declared (see my ed. of Capt. p. 160); hence Wagn.'s scansion *si quídem hĕrcle* is to be preferred to Lor.'s and Bug.'s *sĭ quidem hércle;* cf. Intr. to Aul. p. xlvi, note (p. 51), and Most. 671, 1075, 1147. *uendundumst, pater* Cam., Rams., **uendundum si pater** M, *uendundust pater*, Rl., rec. edd.

230. *aut* Bent., to avoid hiatus, om. in M. *indigere* Reid.

232. *me* Grut., edd., om. in M. *referre bene merenti* Bent., Rl., rec. edd., **referr...i** B, **referenti** CD.

234. *bonis me faciam* Cam., Bent., Rl., Lor., Bug., **me bonis faciam** M, except C which has **me faciam bonis** (so Uss.).

235. *quidem absumpta* Z, edd., **quidem absumpta quidem** M.

236. *parsimonias* Reid (cf. Trin. 1028), **parsimoniam** M.

237. *principe* Bent., Bo., Rl., rec. edd., **principium** M.

238. *his decem* Bent., Bo., edd., **isdec** B, **isdem** CD².

do have to sell'; **hercle** belongs to *uenibit*, see on Aul. 48.

230. **sinam** pres. subj., as in 847, 884; cf. on Capt. III 5, 30 *praeoptauisse quam is periret*.

231. **illis** cf. on 636.

235. **estur** cf. on 12.

236. **sagina** cf. on 65.

238. 'for (lit. 'within') the next ten days'; for abl. cf. Madv. § 276 obs. 5.

239. **si uoles** 'if you will be so good as to' cf. 790.

240. **nec recte dicere** = *maledicere*, so in Asin. 155, 471 etc.; on the old form of the negative *ne* or *nec* cf. 110.

243 PHILO. edepól si summ*atí* Ioui illo argénto sacruficássem,
244 pro illíus capite quód dedi, numquam aéque id bene locássem;
241 ut uídeo eam medúllitus me amáre. oh, probus homó sum:
242 quae pró me causam díceret, patrónum liberáui.
245 SC. uideó te nihili péndere prae Phílolache omnis hómines.
246 nunc, ne éius causa uápulem, tibi pótius adsentábor.
248 PHILE. cédo mi speculum et cum órnamentis árculam actutúm, Scapha,
órnata ut siém, quom huc ueniat Phílolaches uoluptás mea.

243, 244, 241, 242 is the order of M, also followed by rec. edd.; Rl. rearranged the passage as indicated in the margin.

243. *si summati Ioui illo* Speng., **si summo ioui bo** B[1], **si summo ioui ioui (uiuo)** M, *si uel summo Ioui eo* Rl., *si summo Ioui bouem illo* Bug. (*boues argento eo*, 'accedente ipso Buggio') Uss., Lor.[2], *ego si summo Ioui de uiuo* ('from the principal') Ell.

244. *locassem* Guy., Bent., edd., **collocassem** M.

241. *uideo* Bug., Uss., Lor.[2], **uideas** M.

242. *patronam* Guy., Bent.

246. After this verse M have **Is acceptum sat habes tibi fore illum amicum sempiternum**, which Acid. and edd. have expelled as a mere repetition of 224.

248. The *assentatio* begins (cf. 246) and the metre changes to trochaic septenarii.

249. *siem* Bent., Bo., Uss., **sim** M, *sim quom huc adueniat* Rl., Lor., Bug.

243. **summati** 'supreme'. Cf. Cist. I 1, 26 *summatis matronas* 'high-bred', Pseud. 227 *deliciae summatum uirum*, Stich. 492 *summates uiri*. That the word can also be used of gods and goddesses is shown by Apul. Met. II p. 267 *praecepta summatis deae*.

241. **ut.** In such phrases *ut* becomes almost causal, 'since' 'now that', cf. Engl. 'as'= 'considering that': see further on 268.—**probus homo sum** 'a knowing fellow am I!' *Probus* not in the moral sense, as in 133, but like *uictu probo* 730, 'fine fare'; cf. on *probe* 4.

242. **patronum quae** 'a woman to..., a very advocate'.

246. **eius causa** 'on account of him' i.e. 'for speaking against him'.

SC. múlier quae se súamque aetatem spérnit, speculo ei úsus est:
quíd opust speculo tíbi, quae tute spéculo speculum es máxumum?
PHILO. ób istuc uerbum, né nequiquam, Scápha, tam lepide díxeris,
dábo aliquid hodié peculi tíbi, Philematiúm mea.
PHILE. súo quique loco uíde capillus sátin compositust cómmode?

251. *quom tute speculo's specimen* Rl., Lor., Bug. ('the completest pattern of beauty for a mirror to reflect'). Rams. and Uss. follow M.

252. **nequiquam** BCD^{1,2}, **nequicquam** D^{3}F: see Wagn. on Trin. 440, 565. The spelling *nequiquam* is preferred by Keller in Hor. and Dietsch in Sall. But good MSS. also support *nequicquam;* cf. Most. 290, 1176, and Neue Lat. Formenl. II 642.

253. *peculi* Cam., edd., **perculi (ferculi)** M.

254. *uide capillus satin* Müll., Bug., Uss., **uiden capillus satis** M, *Suon quicque locost? uide capillum, satin* Rl. (after Acid.), Lor., cf. explan. note. Non. has the curious note 'capillus...neutri,

250. **mulier quae...ei** = *mulieri quae;* cf. 985 f., Capt. I 2, 1 *istos quos emi...his indito catenas,* Trin. 137 *ille* (= *illum*) *qui mandauit, exturbasti ex aedibus?;* so Virgil Aen. I 573 *urbem quam statuo uestra est.*—**aetatem** 'person', cf. Rud. 1346 *Venus eradicet caput atque aetatem tuam,* and the common phrase *Vae aetati tuae* 'confound you'.

251. **speculo speculum** 'when the looking glass has the best of looking glasses in yourself (and your eyes)'; i.e. you are yourself 'the glass of fashion and the mould of form'; cf. Henry IV Pt II 2, 3 'he was indeed the glass wherein the noble youth did dress themselves'.

253. **peculi** 'metal to look at'. Note the pun (*speculum, peculium*) and cf. on 268. From an article in Phillipps' Glossary 4626 *peculum: speculum,* it might seem that the *s* of *speculum* was sometimes not pronounced.—**Philematium.** Note the sudden apostrophe from Scapha to Philematium. Since Scapha has made such a pretty speech, he will reward—Philematium.

254. **suo quique** (= *quōque*) **loco** 'in its own proper place'. The simpler expression would be *suo quisque loco* 'each in its own place'; but it has been proved by Madvig on Cic. de Fin. v 17, 46 (*cuiusque partis sua quaeque uis* = *sua cuiusque partis uis*) that the attraction of *quisque* to the case of *suus*, by which *suus quisque* becomes practically a single word, is good Latin. So in Poen. 1178 *Tanta ibi copia uenustatum aderat in suo quique* (where *quicque,*

SC. úbi tu commodá's, capillum cómmodum esse crédito.
PHILO. uáh, quid illa pote péius quicquam múliere memorárier?
núnc adsentatríx scelestast, dúdum aduorsatríx erat.
PHILE. cédo cerussam.
SC. quíd cerussa nám opust?

Plautus Mustellaria, *uide, capillum satin' conpositum sit* (or, *sati' conpositum est*) *conmode'*, and Lew. and Sh. cite this passage as an instance of a neuter subst. *capillum;* if so, we should read *uide capillum satin compositumst.* At any rate Non. supports *uide.*

256. **mulieri** B, Lor., unnecessarily; cf. *in Álidĕ Polyplúsio* Capt. v 2, 20, *dúcerĕ medicum án fabrum* Men. 887, see too 402 (*aédibŭs*), and Br. on Mil. 27 (accentuation of dactylic word).

258. *nam opust? Malas qui* Rl., Lor., Bug., **opus (opust) nam? PH. qui malas** M, Uss.

though found in one MS. and that the Ambrosian is impossible) *loco sita munde;* cf. Stich. 62 where the question is more difficult to decide. We have the idiom in Cic. e.g. Acad. II 7, 19 *in sensibus sui cuiusque generis* and in Virg. Ecl. VII 54 *Strata iacent passim sua quaeque sub arbore poma* (acc. to MSS. and Non.). A large collection of instances is given by Lachm. on Lucr. II 371, where he (followed by Munro) reads *quoduis frumentum...Quique*(MSS. *quidque*) *suo genere.*

255. **commoda...commodum** 'so long as you yourself are gracious, you may be sure there's a grace in your hair'. Sc. plays upon the word *commodus*, which has two senses in Plaut. (i) of things 'all right' '*comme il faut*' so Trin. 1117 *commoda eueniunt*, Asin. 725 *minae commodae* 'of full weight', Most. 254 *commode* 'neatly' 'tidily'; cf. on Trin. 400: (ii) of persons 'accommodating', 'obliging', e.g. Mil. 642 *conuiua commodus* 'agreeable', Cic. de Amic. § 54 *mores commodi*, etc., Most. 853 *commode* 'kindly'. *Incommodus* has corresponding senses; for (i) 'not as it should be' cf. Most. 418 'unpleasant (consequences)', 807 'inconvenient'; for (ii) 'disagreeable', cf. Asin. 62 *inportuna atque incommoda*, etc.; so Hor. Epist. I 18, 75 *incommodus angat.*

256. **uah** here an exclamation of disgust, 'Ugh!' cf. Aul. 294, 640; in Most. 457, 890 it is rather an expression of horror or pain, cf. too 643. In Trin. 1137 it is colourless.—**quid...quicquam**: for the pleonasm cf. Aul. 803 *quis me Athenis nunc magis quisquamst homo quoi di sint propitii?*—**pote** (*potis*) without the verb *esse* often = 'to be able'; thus here *pote* = *potest*, Trin. 352 *pote* = *potes*, cf. Virg. Aen. III 671, where *potis* = *potis est.*

258. **quid...nam** = *quidnam; nam* is frequently separated by

PHILE. malas qui óblinam.
SC. úna opera *te* ebur átramento cándefacere póstules.
PHILO. lépide dictum de átramento atque ébure. euge,
plaudó Scaphae.
PHILE. túm tu igitur cedo púrpurissum.
SC. nón do: scita's tú quidem.
nóua pictura intérpolare uís opus lepidíssumum?
nón istanc aetátem oportet pígmentum ullum attíngere,
néque cerussam néque mĕlinum néque aliam ullam offúciam.
cápe igitur speculum.
PHILO. eí mihi misero: sáuium speculó dedit.
nímis uelim lapidém, qui ego illi spéculo dimminuám caput.
SC. línteum cape átque exterge tíbi manus.
PHILE. quid ita, ópsecro?
SC. út speculum tenuísti, metuo né olant argentúm manus:

259. *te* Müll., Lor.[2], om. in M.
260. *euge, adplaudo, Scapha* Bo., Rl., Lor.[1] But Uss. rightly remarks that we have *eugē* in Epid. 9 acc. to M, and A constantly writes EUGAE. The quantity of *εὖγε* in Greek may well be different.
261. **purpurissimum** M, cf. gloss quoted by Loewe Prodr. p. 267 *purpurissimum: genus aedilis* (the last word is corrupt). *inscita's* Müll., Bug.
262. *Nóuā* (abl.), cf. Intr. to Capt. A (i).
264. *mēlīnum*, not *mēlĭnum* as Lew. and Sh. (following Rl.'s *mēlĭnumue*) say: *nĕquĕ mēl-* form an anapaest.
268. *olant* Rl., rec. edd., **oleant** M.

one or more words from the interrogative in Plaut., e.g. Aul. 135 *quis east nam optuma?* 424; so Virg. Ecl. IX 39 *Quis est nam ludus in undis?*

259. **una opera** 'just as well' cf. Men. 794 and on Capt. III 4, 31; for a different sense cf. Men. 525 ('at the same time').—**postules te c.** 'you might expect to' etc., cf. on Trin. 237, Capt. III 5, 81 *cur ego me esse saluom postulem?* With this usage, cf. 1023 and contrast omission of subject-accus. in 55.

262. **noua pict. interp.** 'to daub with streaks of fresh paint'; cf. 'to paint the lily': *interpolare* = vamp up anew: see Key L. G. § 1342. 1, and cf. 274.

268. **ut tenuisti** 'After holding, as you have': cf. Pseud. 661 *nam ut lassus ueni de uia, me uolo curare* 'having arrived

ne úsquam argentum te áccepisse súspicetur Phílolaches.
Philo. nón uideor uidísse lenam cállidiorem ullam álteram.
út lepide atque astúte in mentem uénit de speculó malae.
Phile. étiamne unguentís unguendam cénses? Sc. minume féceris.
Phile. quápropter? Sc. quia ecástor mulier récte olet, ubi níhil olet.
nám istae ueteres, quaé se unguentis únctitant, intérpoles,
uétulae, edentulaé, quae uitia córporis fuco ócculunt,
úbi sudor cum unguéntis sese cónsociauit, ílico
ítidem olent, quasi quom úna multa iúra confudít cocus.
quíd olant nesciás. nisi id unum: ní*mis* male olere intéllegas.

274. *istaec* Ald., Rl., Lor.[1], Bug.

275. *occulunt* Cam., edd., **occultant** M, an obvious gloss, like that quoted by Loewe Prodr. p. 267 *occulunt: occultant.*

278. *olant* Rl., rec. edd., **oleas** M. *nimis male* S., **ni male** M (**nimale** B), *male ut* Rl., Lor., Bug., *ut male* Uss. I also put a full stop at *nescias*, and a colon at *unum*, where commas are found in other editions.

wearied', 278 *atque in pauca, ut occupatus nunc sum, confer quid uelis;* Amph. 329, Bacch. 106, Merc. 371. So in Virg. Aen. VIII 236 *Hanc, ut prona iugo laeuom incumbebat ad amnem, Impulit*, 'leaning, as it was', Tac. Ann. IV 53 *poma, ut erant adposita, laudans;* cf. line 241—and Madv. § 444 a. Obs. 4.—**olant**, cf. on 42 and 836.—**argentum**. The mirror is supposed to be made of silver.

272. **unguendam** sc. *me;* cf. on 55.

274. **istae ueteres** 'your old ones'. — **interpoles** cf. Loewe (Prodr. p. 267), *interpolis: uestis, quae ex uetusta fit quasi noua.* Here therefore properly 'furbished up', 'trimmed up', like an old dress.

275. **uetulae edentulae** 'poor toothless crones'.

278. **nisi id unum**, 'only there is one thing'. For this phrase cf. Mil. 24 *nisi unum: epityrum illi estur insanum bene*, 1166 *nisi modo unum hoc: hasce esse aedis dicas dotalis tuas*, Men. 616. *Nisi* is in these instances almost = *sed*; cf. further Mil. 378 *nisi mirumst facinus* 'only it is a strange thing', Trin. 233, Sallust Jug. XXIV 5.—**nimis male** cf. Aul. 206.—**intellegas** is hypothetical subj.

Philo. út perdocte cúncta callet: níhil hac docta dóctius.
uérum illud es*se* máxuma adeo párs uostrorum intéllegit,
quíbus anus domi súnt uxores, quaé uos dote méruerunt.
Phile. ágedum, contempla aúrum et pallam, sátin haec deceat *míhi*, Scapha.
Sc. nón me istuc curáre oportet.
Phile. quem ópsecro igitur?
Sc. éloquar.
Phílolachem: is ne quíd emat, nisi quod tíbi decere cénseat.
nám amator meretrícis mores síbi emit auro et púrpura.
quíd opust, quod suom ésse nolit, *íd ei* ultro ostentárier?

279. *doctiust* Rl., Lor., Bug.; see on 33.

280. *esse* (without stop) Gell., Bent., Rl., Uss., **est** M. **maxima (-um)** M (B has erasure after *maxima*), *maxuma id* Lang., Lor.[2]

281. *meruĕrunt* cf. *subegĕrunt* Bacch. 928, *locauĕrunt* Pers. 160, etc.

282. *mihi* S., om. in M. Cam. and edd. insert *me* after *haec:* cf. on 284.

283. *istuc curare* Guy., Rl., rec. edd., **curare istuc** M.

284, 285. *decere* S. (see explan. note), **placere** M, edd.; Rl. supposes a line to have been lost between *nisi* and *quod*. Reading *placere* it is certainly difficult, as Lor. says, to explain the logical connection of ideas.

287. *nolit id ei* Rl., rec. edd., **nollitte** M.

279. **nihil...doctius**; cf. *nihil hoc simili similius* Amph. 446, *nihil inuenies hoc certo certius* Capt. III 4, 109. Such phrases are to be regarded as exclamatory: hence the omission of the verb *esse:* cf. too *nihil hoc confidentius* Men. 618, *nihil hoc homine audacius* ibid. 627; and on Most. 33.

280. Philol. turns and addresses the audience.—**adeo** 'what is more.'—**uostrorum** partitive genitive=*uostrum*, as Stich. 141 *neutram uostrarum*, etc.; see on Aul. 319, and cf. the old prayer in Livy VIII 9, 6 *diui, quorum est potestas nostrorum hostiumque*.

284. **tibi decere.** For dat. cf. Amph. 820 *istuc facinus... nostro generi non decet*, ibid. 1007 *ornatum capiam qui pŏtis decet*, so Pers. 214; cf. on Ter. Haut. 965.—**decere censeat** i.e. *deceat;* cf. on 89 *b*.

287. **quod suom esse nolit** 'what he doesn't want to pos-

púrpura aetati óccultandaest, aúrum turpe múlieri.
púlcra mulier núda erit, quam púrpurata, púlcrior.
nám si pulcrast, nímis ornatast.
PHILO. nímis diu apstineó manu*m*.
quíd hic uos agitis?
PHILE. tíbi me exorno ut pláceam.
PHILO. *ex*ornatá's satis.
ábi tu hinc intro atque órnamenta haec aúfer. sed, uoluptás mea,
méa Philematiúm, potare técum conlubitúmst mihi.
PHILE. líbet et edepol técum mihi; nam quód tibi lubet, id míhi lubet.

288. *aetati occultandaest, aurum turpe mulieri* after Bug. who gives *aetati occultandae et aurum turpi mulierist*, **aetate (aetas B in marg.) occultanda est aurum turpe (-i) mulieri** M, *aetas occultanda* ('the necessity of concealing years') *et auro turpe mulieri* Bent., whom Lor.[2] follows in first half of line; *aetas occultandast: aurum turpest mulieri* Rl., Lor.[1] Might we not read *aetate occultanda* ('by concealing beauty and youth' cf. on 196) *et aurum turpest mulieri* after M?

289. After this line M have

Postea nequicquam exornata est bene si morata est male
Pulchrum ornatum turpes mores peius caeno continunt,

which are quite unsuitable in the mouth of Scapha; the second line is transcribed from Poen. 306.

292. *si* Cam., edd., **nisi** M. *manum* FZ, edd., **manu** M.

293. *uos* Rl., Uss., Lor.[2], **uos diu (due)** M, *uos duae* Cam.: but *diu* seems to have crept in from the last line. *exornata's* Ell. Rl., Uss., Lor. leave an hiatus.—*Quĭd hĭc* see Intr. to Capt. A (i) p. 10, and cf. *quĭd hoc* 444, *Séd ĕst* 310, *quĭd ĕst* 458, 742.

296. *tecum mihi* S., **mihi tecum** M. *id* S., **idem** M. Bent., Rl., and rec. edd. strike out *Libet*, Ell. om. *tecum*. Müll., Bug., Lor.[2] read *mihi idem* for **idem mihi**. See note on 509.

sess' i.e. jewels and dresses: he wants the *person*.—**id ei ultro ostentarier** 'be gratuitously paraded before his eyes'. Scapha means that there is no reason to suppose that Philol. wishes his bargain cancelled.

288. **aetati occultandaest.** For the dat. of the gerundive after *est* Bug. compares Livy xxx 6 *ea, quae restinguendo igni forent*.—**turpe**: viz. by implying that her charms are not sufficient in themselves.

292. **nimis diu apstineo manum** 'it is time to approach them'. Lamb. compares the phrase *adire manum* Aul. 376.

PHILO. ém: istuc uerbum, méa uoluptas, uílest uigintí minis.
PHILE. cédo amabo decém: bene emptum tíbi dare hoc uerbúm uolo.
PHILO. étiam nunc decém minae apud te súnt: uel rationém puta:
tríginta minás pro capite túo dedi.
PHILE. quor éxprobras?
PHILO. égone id exprobrém, qui mihimet cúpio id opprobrárier,

297. So Br., Rl., Lor., **Mea uoluptas eam** (em B [2], *iam* F) **istuc uerbum** M. Rams. following FZ and older editors gives the words *Mea uoluptas* to Philem. *Mea uoluptas, istuc uerbum* Uss.

297. **em** 'There now!' cf. on 9.

298. **bene emptum** 'cheap' so Pers. 587 *uin bene emere?*, Cic. Att. I 13 fin.; so *male emptum* 'dear' cf. 799, Pseud. 133, Amph. 288, Cic. Att. II 4, 1; *bene uendere* 'to sell dear' Curc. 520.

299. **etiam nunc apud te sunt** 'you have at the present moment in hand'.—**uel** 'if you like', cf. Trin. 964 CH. *Heus, Pax, te tribus uerbis uolo.* SYC. *uel trecentis* 'three hundred, if you like', Bacch. 831 f. CH. *Sequere hac me tres unos passus.* NI. *uel decem;* so Stich. 426, 619, Pseud. 322, 345. Here the disjunctive sense ('or') has almost disappeared. The other characteristic meanings of *uel* in Plaut. are: (ii) 'or rather', correcting or withdrawing a statement, e. g. 921, 1091, Men. 177 *feri: uel mane etiam;* (iii) 'for instance' e.g. Men. 1042, Mil. 55 *Qui sis tam pulcer: uel illae quae heri pallio me reprehenderunt;* cf. Virg. Ecl. I 3, 50 *Audiat haec tantum—uel qui uenit, ecce Palaemon;* (iv) 'even' as so frequently in later Latin, Most. 179, 984, Trin. 746 *atqui ea condicio uel primariast* (see Wagn.), esp. with numerals, Pseud. 302, 829. — **rationem puta** 'balance the account', *putare* = prop. 'to clean, prune': cf. Eng. 'to clear one's debts' 'ἐκκαθᾶραι τὸν λογισμόν' and notes on Aul. 520, Trin. 417.

300. **quor exprobras?** cf. Trin. 318 *quid exprobras bene quod fecisti?*

301. **egone exprobrem?** 'I reproach you?' cf. Capt. II 1, 15 *Nos fugiamus?* 'What! we run away?', ibid. III 4, 24 *quid ego credam huic?* 'Believe what?' Most. 183 *ita ego istam amarem?* (see note), Pseud. 288 *surruperet hic patri, audacissume?*, ibid. 486 *abs te ego auferam?* This idiom might be called the subj. of indignant quotation: cf. the slightly different instances in note on 556.—**opprobrarier** almost = *exprobrarier*, but is perhaps rather more forcible: 'that this should be cast in my teeth'.

néc quicquam argentí locaui iám diu usquam aequé bene?
PHILE. cérto ego, quod te amo, óperam nusquam mélius potui pónere.
PHILO. béne igitur ratio áccepti atque expénsi inter nos cónuenit:
tú me amas, ego té amo: merito id fíeri uterque exístumat.
haéc qui gaudent, gaúdeant perpétuo suo sempér bono.
PHILE. áge accumbe igitur. cédo aquam manibus, púere: appone hic ménsulam:
uíde, tali ubi sint. uín unguenta?
PHILO. quíd opust? cum stacta áccubo.
séd estne hic meus sodális, qui huc incédit cum sua amíca? is est.
Cállidamates cúm amica *ec*cum incédit. euge, oculús meus:

302. *iam* Cam., edd., **tam** M.
308. *puere...mensulam* Priscian III p. 618, **puer...mensam** M. After this verse M have

Qui inuident ne umquam eorum quisquam inuideat prosus commodis

which most edd. have put after 306, but which Lang. has proved to be unplaut. (*commoda* in Plaut. never = 'advantages', cf. on 255, and *inuidere* takes a dat. of the *person* only; *prorsus* too is obscure).
310. *cum sua amica? is est* Fl., Lor., Bug., **cum amica sua** | (311) **Is est** M, Rl., Rams., Uss.

303. **certo** 'I am sure that' = *certum est me nunquam potuisse*, cf. Epid. 540 *certo east* = *certo scio eam esse*, Aul. 804, Amph. 332, cf. Most. 953 (*certo scio*).—**quod te amo** 'in loving you' cf. Mil. 504 *Quod meas confregisti imbrices et tegulas, Quodque inde inspectauisti* etc., Capt. III 4, 54—**operam** etc. 'I have disposed of my heart in the best possible way'.

308. Water for washing the hands, dice, ointments and garlands (not here mentioned) were regular accompaniments of a drinking bout.—**puere** is a voc. of *puer* (old nom. *puerus*) cf. 843, 947, 949, 990 f. Philem., herself recently manumitted, loftily addresses the slaves, as *pueri*. Slaves did not call one another by this name.

309. **cum stacta accubo** 'I've oil of myrrh at my side', a compliment to Philem.

311. **eccum** cf. on 83.—**oculus meus** is addressed to Philem. cf. 325. The nominative for the vocative is common in old

cónueniunt manupláres eccos, praédam participés petunt.

CALLIDAMATES. DELPHIVM (CVM ADVORSITORIBVS). PHILOLACHES. PHILEMATIVM. PVERI.

CA. Aduórsum ueníri mihi ád Philolachétem
uoló temperi. aúdi : em, tibíst imperátum.
nam illi ubi fui, inde ecfugi foras:
ita mé male conuíui sermónisque taésumst.

The Second Canticum falls into two main sections. The rhythm in SECTION *A* (313—335) is at first bacchiac, but varies considerably and is often doubtful; in SECTION *B* (336—347) the predominant rhythm is cretic (with admixture of trochaics).

SECTION *A*. 313—317 bacch. tetram. (315 is uncertain), 318, 319 anapaest. dim., 320 cret. dim., 325 iamb. octon., 328 iamb. octon., 329 cret. tetram. cat., 330 bacch. tetram., 333 troch. trip. cat., 334 cret. tetram.: in verses 315, 321—324, 326, 327, 331, 332, 335, I have abstained from marking the ictus, as various scansions are possible but none certain. Speng. is inclined to scan 323 (reading *face* for *facere*), 324 (*sta* for *asta*), 326, 327, 329, 331 (*ma-madere*), 332 as anapaestic dim.

313. *ueniri* Dous., Rl., rec. edd., **uenire** M. *Philolachetem* Herm., Crain, Speng., Lor.[2]

314. *tibist imperatum* Herm., Rl., Speng., Lor.[2], **tibi imperatum est** M.

316. *me male* Lor.[2], **me ibi male** M, Rl., Rams., Uss., *Itá male* Speng.

Latin and in the poets, cf. Poen. 366 *meus ocellus*, 367 *meus molliculus caseus.* Livy I 24, 7 *Audi tu, populus Albanus*, Lucr. I 45, Hor. A. P. 292. In Asin. 664 we have both nom. and voc., *da, meus ocellus, mea rosa, mi anime, mea uoluptas.*

312. **manuplares** 'the companions in the service'.—The **praeda** is the property of Theopropides.

Enter Callidamates, accompanied by Delphium and his servants (*pedisequi*); he has just left another party, and has already drunk deeply. His first words are addressed to the *pedisequi.* Philol. and Philem. take no part in the conversation till 336.

313. **aduorsum uenire** (*ire* 876, 880 etc.) 'to come (go) to fetch' cf. Intr. p. x; in IV 1 the *pedisequi* appear as *aduorsitores.*—**ueniri** is impersonal.

314. **tibi**, perh. said to his favourite slave Phaniscus.

315. **illi**=*illic*, so 327, 787, 792; so *isti*=*istic* 741, 1064, 1143.—**illi ubi...inde** cf. on *mulier quae...ei* 250.

316. **male taesumst** 'got *horribly* bored'; for the adv. of *cognate meaning* cf. on *di te bene ament* Capt. I 2, 29, and Aul. 186 *perspicue palamst*, 'it is *quite* clear', Most. 495 *inepte*

nunc cómmissatum íbo ad Philólachetem, ubí nos
hilari íngenio et lepide áccipiet.
ecquíd tibi uideor má-madere?
320 DE. sémper istóc modo
321, 322 moratus uita*m* degebas. CA. uisne ego te ac tu me amplectare?
DE. si tibi cordist facere, licet. CA. lepida's.
duce me amabo.
DE. caue ne cadas: asta.
325 CA. o ó! ocellus és meus! tuós sum alumnus, mél meum.
DE. caue modo, ne prius in uia accumbas
quam illi, ubi lectust stratus, quo imus.
CA. siné sine cadere mé.
DE. sino.
CA. sed *né sine* hoc, quod mi ín manust.
DE. sí cades, nón cades, quín cadam técum.

317. So Lor., Bug., Speng.; in M *ubi nos* belongs to next verse.
318. *lepide* Cam., Rams., rec. edd., **lepida** M.
319. *ma-madere* after Bo., **mammam adire** M.
320—322. So Speng., Lor., **uite debebas** M, *moratus uiuis, haud uti debebas* Bug., *more alio uti debebas* Uss. *amplectare* Pyl., Rl., rec. edd., **amplectere** M. The reading in these lines cannot be considered certain.
324. *Duc* Herm., making cret. tetram. cat.
327. *quo imus* Uss., **coimus** M, *nos coimus* Rl., *eo coimus* Ell.
328. *sino. CA. sed ne sine hoc* Rl. (after Herm.), Lor., Bug., Speng., **sinos et hoc** M.

stultus = 'extremely dense', 911 *longe longissima* 'far the longest'.
319. **ma-madere** 'to be tipsy'. Something of the effect of a stammer is also given in Pseud. 1297 *non uides me ut madide madeam* (for *madide* cf. also on 316).
321. **uitam degebas** cf. *aetatem degere* Cist. I 1, 79, *dego diem* Most. 534.
324. **duce** = *duc.*—**asta.** Delphium supports him in her arms.
325. **alumnus** 'your baby.'—**mel meum**: cf. the Irish expression 'my honey' (*mo mhil*).
326. **in uia accumbas** 'sit down in the street'.
327. **lectus**, the *triclinium*. Trans. freely 'the table is laid'.
328. **ne sine hoc quod** etc., i.e. 'not without *you*'.

CA. iacéntis tollét posteá nos ambo áliquis.
DE. madet homo.
CA. tun me ais ma-ma-madere ?
DE. cedo manum : nolo equidem te adfligi.
CA. ém tene. *DE.* age, í simul,
quó ego eo ; an scís ? CA. scio : in méntem uenít modo :
nempe domum eo commissatum.
DE. immo istuc quidem.
CA. iam memini.
PHILO. núm non uis, me óbuiam hisce íre, anime mi ?
ílli ego ex ómnibus óptumé uolo.
iam reuortar.
PHILE. diu est 'iam' id mihi.

330. *ambo* Herm., Rl., Lor., Bug., **ambos** M.
331. *CA.* FZ, edd., om. in M. *me ais* Scal., edd., **meam uis** (**his**) M, *me uis* Reid. **mammam adere** M: cf. 319.
333. *i* Speng., rec. edd., **ii** M, *i i* Rl., Lor.[1] In M the whole verse is given to DE., and the distribution is confused to the end of the scene.
334. *eo* S., **eam** M, Herm., Rl., Rams., Lor., Bug. (making the subj. depend on *an scis:* but *an* must stand first in its clause, as Uss. says); *CA. quo ego eam? DE. an nescis* Gertz, Uss.
336—347. SECTION *B.* 336 cret. dim. + –́⏑⏑⏑⏓, 337 = 108, (338 is uncertain), 339—341 = 336, 342, 343 cret. dim. + troch. trip. cat. (= 108), 344 = 336, 345 –́⏑–́⏑– | –́⏑–́⏑⏓ (two troch. trip. cat.), 346 troch. septen., 347 cret. tetram. cat.
336. *hisce ire* FZ, Herm., Lor., Stud., Speng., **his eire** M (see Speng. Reformv., note on p. 93). Leo proposes *bitere* for *ire*, scanning as = 108.
337. *Illi ego* Cam., edd., **Ilico** M.
338. *id iam* Bug., Lor.[2], scanning as = 108; the line as it stands in M is a cret. trim.; cf. Intr. p. xxviii.

330. **iacentis** 'where we lie'.
333. **age, i simul** 'come along, do'.
334. **quo ego eo** '(to the place) where I am going'.—**an** almost = *nonne.*
335 *b.* **istuc**, with a gesture; 'to your friend's'.
338. **'iam' id** 'that word *soon*'; cf. *istuc actutum* 71. For the order, which is certainly unusual, cf. Ter. Andr. 264 '*incertumst*' *hoc* = 'this word *incertumst*,' Martial v 58, 1, 2 (and again 3, 5, 6)

Cras te uicturum, cras dicis, Postume, semper.
Dic mihi cras istud, Postume, quando uenit.

CA. écquis hic ést?
PHILO. adest.
CA. eú, Philolaches.
sálue, amicíssume mi ómnium hominum.
PHILO. dí te ament. áccuba, Cállidamates.
únde agis te?
CA. únde homo ébriús probe.
PHILE. quín amabo áccubas, Délphiúm mea?
ílli da quód bibat. *CA.* dórmiam ego iam.
PHILO. núm mirum aút nouom quíppiám facit?
DE. quíd ego hoc faciam póstea, mea?
PHILE. síc sine eumpse.
PHILO. age tu ínterim
dá cito ab Délphio cántharum círcum.

341. *PHILO.* FZ, edd., om. in M.
342. Hiatus after cret. dim.: cf. Intr. p. xxix.
343. I have followed Seyff. and Lor.[2] in giving the line to Philem., instead of to Philol., cf. on 385. M omit name altogether.
344. *illi da* Speng., Lor.[2], **da illi** M. *CA.* Uss., Speng. (In B a space is left for the name).
346 I have assigned to Delph. and Philem., instead of to Philol. and Delph. as Rl., Rams., Lor., Bug.; *quid—mea* would be discourteous in the mouth of Philol., as Uss. says.
347. *cito ab Delphio* Herm., Rl., Lor., Bug., **ab Delphio cito** M, Speng., who scans as an anapaestic line, and regards the alliteration (*c. c. c.*) as intentional: cf. Intr. p. xxviii.

339. **eu** (εὖ) 'Bravo!' 'Well done!' is rightly described (by Brix (on Mil. 394) as 'particula laetantis et laudantis': it is exactly equiv. to *euge* (cf. 686).
342. Cf. Bacch. 1106 *PH. et tu, unde agis te? NI. Unde homo miser atque infortunatus.*—**probe** cf. on 4.
344. **illi** i.e. to Callid., who refuses the offered cup.
346. Delph. addresses Philem. in reply to her invitation (343).—**hoc**, cf. on 636.—**mea** 'dear'.—**sic sine eumpse** 'leave him by himself, where he is'; for *sic* cf. on 71.— **eumpse** = *eum ipsum.*—**tu** is said to a slave.
347. **ab Delphio** 'beginning with Delphium', as the visitor.

ACTVS II.

TRANIO. PHILOLACHES. CALLIDAMATES.
PHILEMATIVM. DELPHIVM. PVERI.

TR. Iúppiter suprémus summis ópibus atque indústriis
mé perisse et Phílolachetem cúpit erilem fílium.
óccidit spes nóstra: nusquam stábulumst confidéntiae.
néc Salus nobís saluti iam ésse, si cupiát, potest;
íta mali maeróris montem máxumum ad portúm modo
cónspicatus sum. érus aduenit péregre: periit Tránio.
écquis homost, qui fácere argenti cúpiat aliquantúm lucri,
quí hodie sese éxcruciari méam uic*em* possít pati?

355. *meam uicem* Pyl., edd., **meamui (mea uice)** M.

Enter Tranio as *seruos currens*, in hot haste from the harbour (i. e. by the stage-door to the left of the spectators cf. Intr. p. vii). His first speech (348—362) is delivered to the audience.

348. **summis opibus atque industriis** 'with all his might and main': for *opibus* cf. Merc. 111 *ex summis opibus uiribusque experiri*, Stich. 45, Cic. Tusc. III 11, 25 *omnibus uiribus atque opibus repugnare;* in Plaut. the sing. *ops* is only used in the sense of 'help'. The plur. *industriis* is prob. determined by *opibus*.

349. **perisse**, stronger than *perire*, 'to be a dead man'.

350. **stabulumst conf.** 'can assurance find a home'; cf. Capt. III 3, 8 *nec confidentiae usquam hospitiumst nec deuorticulum dolis.*

351. Cf. Capt. III 3, 14 *neque iam Salus seruare, si uolt, me potest.*—**si cupiat, potest**; a slight anacoluthon, = *neque potest, neque possit, si cupiat* ('even if she wished' cf. on 115).

352. **mali maeroris montem** 'mountain of monstrous misery'; cf. 61. For *mali = uehementis* (adj. of cognate meaning) cf. on 316 and Capt. I 2, 29.—**ad portum** 'by the harbour' cf. *ad forum* 'in the market-place' 844, 999.

354. **lucri facere** is like *conpendi facere* 60 'to earn' 'to clear'.

úbi sunt isti plágipatidae, férritribacés uiri,
357 uél isti, qui h*ostic*á*s* trium nummum caúsa subeunt súb falas?
359 égo dabo ei taléntum, primus qui ín crucem excucúrrerit:
360 séd ea lege, ut óffigantur bís pedes, bis brácchia;
úbi id erit factum, á me argentum pétito praesentárium.
séd ego sumne infélix, qui non cúrro curriculó domum?
PHILO. *tándem* adest opsónium: eccum Tránio a portú redit.

356. *ferritrībaces*; cf. *flagritrība* Pseud. 138, *tympanotrība* Truc. 611. Compounds of τρίβειν have, in Greek, a short penult. (from the verbal stem), but in Lat. the verbal and present stems seem to have been confounded.

357. *hosticas trium nummum* Rl. (on Trin.[2] 152), rec. edd., **hastis trium nummorum** M. *falas* Cam., edd., **falsa** M. After this line M have **Vbi (Vel B[1]) aliqui quique denis hastis corpus transfigi solent (solet)**. (*Vel ubiquomque* Rl., Lor.[2], *Vel alii qui* Bug., after Scal., *Vel aliquo unde* or *Vbi alicunde* Ell., *Vel ubiquomque abiegnis hastis...solet* Leo). But the line seems to be an interpolation, suggested perh. by the word *falas* and the passage of Livy (xxi 8, 10) quoted by Leo; *falarica erat Saguntinis, missile telum hastili abiegno: ferrum autem tres longum habebat pedes, ut cum armis transfigere corpus posset.* Possibly 357 is also an interpolation; (*subire* does not occur elsewhere in Plaut., see Lang. p. 218).

362. *sumne* Pyl., Bent., Rl., rec. edd., **sumne ille** M.

363. *Tandem* Herm., Bug., Lor.[2], om. in M, *En* Rl., Lor.[1], *Euge* Uss.

356. **plagipatidae** 'sons of the whip', again Capt. III 1, 12, where see note.

357. **uel** 'or rather', since 356 seemed to point to *slaves*; here the reference is to Greek mercenaries. Cf. on 299 (ii).—**nummum** is the regular gen. pl. in Plaut.; cf. on Trin. 152. For sense of *nummus* cf. on Most. 115 (2); the *tres nummi* of the *Trinummus* stand for any small sum. There is therefore no reference to the daily pay of the Roman legionary, which was 3 (and $\frac{1}{3}$) *asses* at the time of Polybius.—**fala** a high wooden tower, from which the missiles called *falaricae* were thrown.

359. **excucurrerit** 'makes a sally upon'.

362. **curriculo** 'at full speed' =*cursim;* for the *figura etymologica* cf. 45 *uiuere uictibus*, 985 *misere miseret*, 1158 *ludo ludere*, Capt. II 1, 54 *honore honestare*, Men. 93 *uincire uinculo* etc.; cf. too 930 *curriculo uenire.*

TR. Phílolaches.
PHILO. quid ést?
TR. *et* ego et tu—
PHILO. quíd et ego et tu?
TR. pér*ï*imus.
PHILO. quíd ita?
TR. pater adést.
PHILO. *hem* quid ego ex te aúdio?
TR. apsumptí sumus:
páter inquam tuos uénit.
PHILO. ubi is est ópsecro?
TR. *in portú iam* adest.
PHILO. quís id ait? quis uídit?
TR. egomet ínquam uidi.
PHILO. uaé mihi.
quíd ego ago?
TR. nam quíd tu, malum, me rógitas, quid agas? áccubas.
PHILO. tú*t*in uidisti?
TR. égomet, inquam.

364. *et* Dous., edd., om. in M. *periimus* Pyl., Rl., rec. edd., **perimus** M.
365. *hem* Seyff., Lor.[2], om. in M, *ex ted* Bo., Rl., Lor.[1]
366. *in portu iam* Rl., rec. edd., om. in M.
368. *ago? TR. nam* Dous., edd., **agas TR. num** M. *accubas* Cam., edd., **accubans** M. Scan *mălŭ' me*.
369. *PH. tutin uidisti* Fl. (cf. Mil. 290), Lor., Bug., **tu nuidisti** B, **tui inuisti** C, **tuun uidisti** D, *tun uidisti* Rl., Uss., *tutin uisti* Koch.

365. **quid ita?** 'why so?' cf. 267, 472, 644, 1094: similarly *quid iam* 465, 1081.

368. **quid ago?** = *quid agam?* cf. 774 *eon?* = *eamne?*, Trin. 1062. Tran. pretends to misunderstand him.—**nam quid** cf. on 191.—**malum** cf. on 6.—**accubas** 'you're sitting at table'.

369. **tutin** = *tute ne*, cf. *usquin* = *usque ne* 449, and the common forms *istic* = *iste-ce*, *illic* = *ille-ce*.—**certe**. Lang. regards this word as adv. to *uidisti* = 'distinctly' [cf. Lucr. IV 760 *certe ut uideamur cernere*]: but in Asin. 722 we have *certe inquam*, unconnected with a verb of seeing, and in Merc. 186 *certen uidit?* must mean 'is it certain that he saw her', as Lang. admits. Here then perh. trans. 'Sure?' 'Upon your word?' (as an asseverative particle), cf. 571, 720, 952.

PHILO. cérte?
TR. *certe,* inquam.
PHILO. óccidi,
sí tu uera mémoras.
TR. quid mihi sít boni, si méntiar?
PHILO. quíd ego nunc faciám?
TR. iube haec hinc ómnia amolírier.
quís istic dormit?
PHILO. Cállidamates. súscita istum, Délphium.
DE. Cállidamates, Cállidamates, uígila.
CA. uigilo: cédo bibam.
DE. uígila: pater aduénit peregre Phílolachae.
CA. ualeát pater.
PHILO. uálet ille quidem atque *égo* disperii.
CA. bís peristi? quí potest?
PHILO. quaéso edepol *te,* exsúrge: pater aduénit.
CA. tuos uenít pater?
iúbe *eum* abire rúrsum. quid illi réditio huc etiám fuit?

certe inquam Cam., edd., **inquam** M.
370. *mentiar* Pyl., Bent., edd., **mentirer** M.
372. **Quid** CD. *suscita istum D.* are given by edd. since Lamb. (except Uss.) to Tranio; but unnecessarily.
373. *bibam* Bent., Rl., rec. edd., **ut bibam** M, Rams.
374. *Philolachae* Lamb., Rl., Rams., Lor., Bug., **Philolache** M, *Philolachis* Z, Uss., *Philolachi* Reid (dat. commodi).
375. *ego* Pyl., edd., om. in M. *CA. Disperisti* F, Rl.
376. *te* Rl., rec. edd., om. in M.
377. *eum* Rl., rec. edd, om. in M. *huc etiam* Cam., Rl., Rams., Lor., Bug., **etiam huc** M, Uss.

371. **haec** i.e. the apparatus of the banquet.—**amolirier** is prob. pass., as *apiscitur* Trin. 367, *meditatus* 'practised' Mil. 903; but it might be active with the obj. of *iube* (i.e. *seruos*) understood; cf. 421, 426.

374. **ualeat pater** 'deuce take his father!' cf. Amph. 928 *ualeas, tibi habeas res tuas, reddas meas*, Hor. Epist. II 1, 180 *ualeat res ludicra.*

375. **ualet...disperii. CA. bis peristi?** It is impossible to render the puns adequately: in *ualet* ('is very well') Phil. plays on *ualeat*, in *bis peristi* the drunken Call. misunderstands *disperii.*—**qui potest?** = *quomodo pote est?* 'how is it possible?' cf. 396 *potest*, Aul. 270 *non potest*, and Most. 758, 1051.

377. **quid**, etc. 'What business had he to': cf. 6 and 34.—**etiam** 'pray' cf. on 383.

PHILO. quíd ego agam? pater iam híc me offendet míserum adueniens ébrium,
aédis plenas cónuiuarum et múlierum. miserúmst opus,
ígitur demum fódere puteum, úbi sitis faucés tenet:
sícut ego aduentú patris nunc quaéro, quid faciám miser.
TR. écce autem *iterum* hic déposiuit cáput et dormit. súscita.
PHILO. étiam uigilas? páter, inquam, aderit iam híc meus. CA. ain tú, pater?
cédo soleas mihi, ut árma capiam: iám pol ego occidám patrem.
DE. pérdis rem: tace amábo. *PHILO.* abripite hunc íntro actutum intér manus.
CA. iam hércle ego uos pro mátula habebo, nísi mihi matulám datis.
PHILO. périi.
TR. habe bonum ánimum: ego istum lépide medicabó metum.

378. *patĕr iam hic* cf. *patĕr párerem* Trin. 316 and Intr. to Capt. A (ii); Wagn. Intr. to Aul. xxxiii says the word drops the final *r*; Lor. regards the word as monosyllabic (by syncope, = *patr*). *offendet* FZ, edd., **offendit** M.
380. This line is only found in B. *fodere* Cam., edd., **todere fondere** B. *cubi* Rl. (Opusc. III 140), to avoid hiatus.
382. *iterum* Müll., Leo, om. in M. *Eccere aut. h.* Rl., rec. edd., *Ecce hic autem* Guy., Bent. *deposiuit* Cam., Bent., edd., **deposuit** M.
383. *āīn* (2 sylls.), cf. 593.
384. *Soleas cedo mi* Rl., Lor., Bug., to avoid the proceleusmatic; but cf. Truc. 363 *cedo soleas* (MSS. including A), Br. on Trin.[3] 934, Capt.[4] 493, and Introd. p. xxi.
385. *DE.* (**PHILO.** M), ...*PHILO.* Seyff., who argues that *amabo* is a phrase only used by women; so 343, but cf. 324, Men. 678.
387. Either *Péri'. ha|bé* or *Périi . hābĕ* with hiatus. **meditabor** B (from next line), **medicabor** D^2, Bent., edd. antiq.

380. **igitur demum** cf. on 132.
381. **sicut** = 'for instance', 'I mean to say' (application of a general principle); cf. Men. 588, Mil. 518 etc.
382. **deposiuit** = *deposuit*; cf. Catull. XXXIV 8.
383. **etiam uigilas?** '*Will* you wake?' an impatient command 'Wake up!' cf. Trin. 514 *etiam tu taces?* For the present tense cf. further 887a *manesne ilico?* (= *mane*).

PHILO. núllus sum.
TR. taceás: ego, qui istaec sédem, meditabór tibi.
sátin habes, si ego áduenientem íta patrem faciám tuom,
nón modo ne intro eát, uerum etiam ut fúgiat longe ab aédibus?
uós modo hinc abíte intro atque haec hínc propere amolímini.
PHILO. úbi ego ero?
TR. ubi máxume uis ésse, cum hac, cum istác eris.
DE. quíd si igitur abeámus hinc nos?
TR. nón hoc longe, Délphium.
nam íntus potate haúd tantillo hác quidem causá minus.
PHILO. eí mihi, quam, istaec blánda dicta quo éueniant, madeó metu.

389. *pauefaciam* or *terrefaciam* (for *faciam*) Bent. (deleting *ego*), in order to avoid hiatus.

391. *propere hinc* Rl., Lor.[1], Bug. But the conjunction of *haec hinc* lends force, as Br. (Trin.[3] 683 crit. note) says.

392. *ego ero ergo* Müll., Bug., in order to avoid hiatus (cf. on 567). *uis esse* Bo., Rl., Lor., **esse uis** M, *esse te uis* Müll., Bug.

393. *si* Bo., rec. edd., **est** M: Bent. simply deleted *est*. But cf. passages quoted in explan. note.

394. Hiatus after *tantillo* in diaeresis, cf. 389.

395. *quam istaec* Cam., edd., **quom ista haec** M.

388. **nullus sum** 'it is all up with me'.—**taceas** = *tace*, cf. on 1129.—**qui istaec sedem** 'how I may settle that business quietly'.

389. **patrem faciam ... ne** 'prevent your father from', with transference of the subject of the subordinate clause into the principal clause: cf. 661, 811.

390. **ne** = *ut...non* cf. Capt. III 5, 80.

391. **uos** addressed to the slaves.—**haec** cf. 371.

392. **hac**, Delphium, **istac** Philem., who may be supposed to be standing near Philol.

393. **quid si igitur?** 'how would it be then if we?' etc.; for *igitur* in protasis cf. 1093, Merc. 421 *quid si igitur reddatur?* ibid. 578 *quid si igitur cenam faciam?* and on 132.—**non hoc longe** 'not an inch!' cf. Trin. 483. The phrase is accompanied by an appropriate gesture (δεικτικῶς): cf. **haud tantillo** (394) 'not ever such a little bit.'

395. **madeo metu** 'I sweat with fear'.

TR. pótin animo ut siés quieto et fácias quod iubeó?
PHILO. potest.
TR. ómnium primúm, Philematium, íntro abi, et tu Délphium.
DE. mórigerae tibi érimus ambae.
TR. íta ille faxit Iúppiter.
ánimum aduorte núnciam tu, quaé uolo accurárier.
ómnium primúmdum *ut* aedes iám fac*e* occlusaé sient.
íntus caue muttíre quemquam síueris.
PHILO. curábitur.
TR. támquam si intus nátus nemo in aédibus habitét.
PHILO. licet.
TR. neú quisquam respónset, quando hasce aédis pultabít senex.
PHILO. númquid aliud?
TR. cláuem mi harunc aédium Lacónicam
iám iube ecferri íntus: hasce ego aédis occludam hínc foris.
PHILO. ín tuam custodé*l*am meque et méas spes trado, Tránio.
TR. plúma haud interést, patronus án cluens. † propior sciet

396. *sies* Cam., Rams. (cf. Intr. p. xxi), **sis** M, *ut animo sis* Bent., rec. edd.
399. *nunciam tu* Lor., Bug., **nunc tu iam** M.
400. *ut* Bent., om. in M, *haec* Rl., Lor., Bug. *face*, Rl., rec. edd., **fa. .** B, **fac** M.
406. *custodelam* Bo., Rl., rec. edd., **custodiam** M. *spes meas* Rl., Rams., (M ? cf. Uss., Lor.).
407. **an** B^2DF, **ac** B^1. **propior siet** B^2. After this line there is vacant space for one verse in M, which however may have been due to the change of metre.

396. **potin** = *potis*(*pote*)*ne est* = *fierine potest ut*, cf. on 375.
398. **ille Iuppiter** 'great Jove', cf. Amph. 461, Virg. Aen. II 779.
401. **caue siueris** = *caue ne sinas* cf. 523, 808.
402. **natus nemo** 'no mortal creature (mother's son)', cf. 451. —**licet** 'very good', cf. 930, 1153.
405. **intus** 'from within', **foris** 'from the outside' (cf. 426 *hinc* 'from this side').
407. The last part of the line is corrupt: **pluma** prob. abl. cf. Ter. Adelph. 76 *hoc* ('in this respect') *pater et dominus interest.* In 406 Phil. says 'I put myself under your guardianship'; and the general sense of

* * * * * * *

hominí, quoi nulla in péctorest audácia.
nam quoíuis homini uél optumo uel péssumo,
quamuís desubito fácilest facere néquiter:
uerum íd uidendumst, íd uiri doctíst opus.
quae díssignata sínt et facta néquiter,
tranquílle cuncta ut próueniant et síne malo,
ne quíd patiatur, quam ób rem pigeat uíuere.
sicút ego ecficiam, quaé facta hic turbáuimus,
profécto ut liqueant ómnia et tranquílla sint,
neque quícquam nobis páriant ex se incómmodi.

409 looks very much like a gloss on *homini pessumo*: the *homo pessumus* is to Tranio the *coward* or the *fool*. Lor.[2] reads *multa* (for *nulla*), connecting with 411, and striking out 410 (as Rl.).

411. After this line M have 425, which occurs again in its proper place: Acid. made the correction.

413. **dissigna(-ni)ta** M, Uss. (so Keller in Hor. Epist. I 5, 16, and Brambach; cf. *dissignator* [M] in Poen. Prol. 19), *designata* Rl., Rams., Lor., Bug. *nequiter* Dous., Bent., Rl., rec. edd., **nequitia** M.

414. So Bent., Rl., rec. edd., **et ut proueniant sine** M. M invert order of this and following line.

415. **ni** B^1D (=*ne*). **patiatur** B^2, edd., **potiatur** B^1CD, Bent.

416. *turbauimus* Lamb., Rl., rec. edd., **turbabimus** M (but confusion of *b* and *u* is common in M, cf. 1032, Asin. 224).

418. *se* Cam., edd., **eis (ei)** M.

407 may have been, 'it does not matter whether you call yourself patron or client'. In 746 Phil. calls Tran. *patronus*, prob. with reference to this line.

409 is of course unintelligible without the lost line.

411. **quamuis desubito** = *tam desubito quam uis* 'on the shortest notice'.—**facere nequiter** 'play a deep game', cf. *malus*, *scelestus* = 'cute' (170, 1071, 1107).

412. **uiri docti** 'a man of genius', cf. 186, 279, 1072 etc.

413. **quae dissignata sint** 'his bold schemes': cf. *quid non ebrietas dissignat* Hor. Epist. I 5, 16 *modo quid dissignauit?* Ter. Ad. 87, where Donatus remarks '*Designare* (i.e. *dissignare*) est rem nouam facere; in utramque partem et bonam et malam'. Thus **nequiter** is not to be taken with *dissignata*.

414. **tranquille proueniant** 'have a happy ending'.

416. **sicut** cf. on 381.—**turbauimus**, as so often, of the intrigue or mischief of slaves, cf. 546, 1032, 1053, Capt. I 2, 18; trans. 'the storm which we have raised'. Similarly in Tac. Ann. IV 1 *turbare Fortuna coepit*, Virg. Aen. VI 858 *magno turbante tumultu*.

417. **profecto** 'positively', 'actually'.

418. **incommodi** cf. on 255.

sed quíd tu egredere, Sp*ha*ério?
Pver. em *clau*im.
Tr. óptume
praecéptis pares.
Pver. *ípsus* iussit máxumo
opere órare, ut patrem áliquo apsterrerés modo,
ne introíret ad *se.*
Tr. quín etiam illi hoc dícito:
factúrum *me,* ut ne etiam áspicere aedis aúdeat,
capite óbuoluto ut fúgiat cum summó metu.
clauím cedo atque abi hínc intro: occlude óstium,
et ego hínc occludam. iúbe uenire núnciam:
ludós ego hodie uíuo praesenti h*uí*c seni
faciám: quod credo mórtuo numquám fore.

419. *egredere, Sphaerio? PV. em clauim* Seyff., Lor.[2], **egrederes perio iamiam** M, *egredere? perii . eho iamiam* Rl., Lor.[1], *egredere puere?* (but cf. on 308) *PV. fero clauim* Bug., *egredere sic per ianuam?* Uss. According to the old reading, the slave, in reply to Tranio's question, *shows the key* without answering in words; but this is scarcely in Plaut.'s manner: besides *iamiam* is unintelligible.

420. *pares. PV. ipsus* S., **paruisti PV.** M, Bent., Lor.[2] (with *Philolaches* und. as subject), *pares* (*paret* Bug.) *PV. erus te* Rl., Lor.[1], Bug.

422. *ad se* Pyl., Uss., Lor.[2], **adest** M, *aedis* Cam., Bent., Rl., Bug.

423. *me* Pyl., rec. edd., om. in M.

425. *occlude* Rl., rec. edd., **atque occlude** M.

427. *huic* Pius, Bent., Rl., Lor., Bug., **hic** M, Rams., Uss.

423. **ne etiam asp.** = *ne asp. quidem.*

424. **capite obuoluto,** a sign of terror or despair; cf. 523.

426. **iube,** a formula for a challenge, cf. Rud. 708 *iube modo accedat prope*, Ter. Ad. 914 *iube nunciam dinumeret*; similarly Most. 11 *sine modo aduentiat senex.*—**et**: cf. on 529.

427. **ludos alicui facere** is 'to play a comedy to divert anyone' ironically (cf. Rud. 593, Merc. 225 *miris modis di ludos faciunt hominibus*) with an allusion in the next line to funeral games; cf. Cas. IV 1, 4 *nec pol ego Nemeae credo, neque ego Olympiae | neque usquam ludos tam festiuos fieri | quam hic intus fiunt ludi ludificabiles | seni nostro.* [Hence 'to make a scene for' Truc. 759 *iam hercle ego tibi* (so MSS.) *ludos faciam clamore in uia*]: cf. on Arg. 7. Similar jokes in Amph. 458 f., Aul. 251 f.

428. **quod** (= *id quod*) **credo** etc. 'I take it there is no chance

concédam a foribus húc: hinc speculabór procul,
unde áduenienti sárcinam inponám seni.

THEOPROPIDES (CVM PEDISEQVIS). TRANIO.

TH. Habeó, Neptune, grátiam magnám tibi,
quom mé*d* amisisti á te uix uiuóm do*mum*.
uerúm si posthac mé pedem latúm modo
scies ínposisse in úndam, haud causast, ílico
quod núnc uoluisti fácere quin faciás mihi.
apage, ápage te a me núnciam post húnc diem:
quod créditurus tíbi fui, omne crédidi.
TR. edepól, Neptune, péccauisti lárgiter,
qui occásionem hanc ámisisti tám bonam.
TH. triénnio post Aégypto aduenió domum:

432. *Quom med* Guy., Bent., Rl. (Neue Plaut. Exc. I 49, B), Bug., Lor.[2], **Quom me** M, *Quoniam me* Rl. *domum* Lor.[2], **modo** M.

434. *causast, ilico* Bent., Rl., Lor., Bug., (cf. Amph. 714), **causa ilico est** M.

of his having games at his funeral;' i.e. he will die a poor man (owing to the recent extravagance of his son).—**numquam** = an emph. *non;* cf. on 164.

430. **unde** 'to see whence' viz. *sarcinam imponam.*—**aduenienti** 'on his arrival', as *aduenio* = 'I am come'.—**sarcinam imp.** = 'cajole' cf. 778 *uehit hic clitellas*, Mil. 935 *probe oneratum*, Bacch. 349 *illest oneratus recte.*

Enter Theopropides (left; cf. II 1) with attendant slaves; he offers ironical thanks (cf. 435 *quod nunc uoluisti facere*) to Neptune for his safe return. For similar addresses to Neptune cf. Trin. 820 ff., Stich. 403.

432. **quom** with indic., cf. on 29.—**amisisti** 'let me escape' (= *dimisisti*) cf. 439, Capt. Arg. 7, II 2, 82.

433. **pedem latum** (prop. an adverbial accus. of extent) is here a lax object after *inposisse*, 'set one foot's breadth'.

434. **scies** 'find out', cf. on 149.—**inposisse** = *inposiuisse* (cf. 382) = *inposuisse.*—**haud causast ...quin** 'I give you leave to'.

437. **crediturus fui** 'ever meant to entrust'.

440. **Aegypto** = *ex Aeg.*, cf. *Ponto* 'from P.' Truc. 540, *Alide* 'in Elis' Capt. II 2, 80, *Alidem* 'to Elis', ib. III 4, 41. Conversely names of *towns* are sometimes constructed with a preposition e.g. *in Ephesum* Mil. 113. This vagueness, which in the time of Plaut. was becoming antiquated, is not unknown even to later writers; thus we have

credo, éxpectatus uéniam familiáribus.
Tr. nimio édepol ille pótuit exspectátior
ueníre, qui te núntiaret mórtuom.
Th. sed quíd hoc? occlusa iánuast intérdius.
pultábo. heus, ecquis ístas aperit mí*hi* foris?
Tr. quis homóst, qui nostras aédis accessít prope?
Th. meus séruos hic quidemst Tránio.
Tr. o Theópropides,
ere, sálue: saluom te áduenisse gaúdeo.
usquín ualuisti?
Th. usque, út uides.
Tr. factum óptume.
Th. quid uós, insanin' éstis?
Tr. quidum?
Th. síc, quia
foris ámbulatis: nátus nemo in aédibus

444. *sed quíd hŏc*, cf. 293, 310, 444, 459, 742.
445. *mihi* Cam., edd., in M.
447. *seruost hic quidem* Lor.[2]
449. *usquin* (*usquen*) *ual.* Bent., Rl., rec. edd., **usque inual.** M.

in Sallust (Jug. xxviii 5) *Rhegium atque inde Siciliam*, in Virg. (Aen. i 2) *Italiam...uenit*, and in Ovid (Met. xiii 156) *Phthiam haec Scyrumue ferantur.*

441. **familiaribus** 'the inmates of my house' including the slaves as in Mil. 183, 262, Asin. 743, Amph. 127, 146 etc.; sometimes the word denotes the slaves excluding relatives Men. 611, Amph. 359, etc.

442. **exspectatior.** The comparative is anteclassical; so *occlusior* Trin. 222, *factius* ib. 397, *confossior* Bacch. 889, *confidentior* Amph. 154, *lubentior* Asin. 268, etc.; cf. Most. 150.

444. **occlusa ianua.** It was of course unusual to lock (*occludere*) the house-door (*ianua*, *fores* cf. Truc. 254 f., Stich. 308) during the day; but we need not infer that it was usual to leave it *open*: see a good article by Mr Martley in Hermathena viii p. 303 ff.—**interdius** 'in broad daylight' an old adv. containing, acc. to Büch. L.D. § 158, the gen. of *dius* (4th Decl. =*dies*); we have *dius* opposed to *noctu* in Merc. 862: cf. Aul. 72.

449. **usquin ual.** 'have you kept in good health?' cf. Epid. 305 *EP. ne abitas, priusquam ego ad te uenero. AP. usque opperiar.*—**factum** cf. on 33.

450. **sic, quia** 'why, because' lit: 'in this way (you are mad) that ..'; so Pareus in Lex. (=*ideo*), cf. too Pseud. 336.

451. **ambulatis** 'are promenading'.—**natus nemo** cf. on 402.

seruát, neque qui reclúdat neque respóndeat.
pultándo paene cónfregi hasce ambás *foris*.
454, TR. eho, an tú tetigisti has*ce* aédis?
455 TH. quor non tángerem?
quin púltando, inquam, paéne confregí foris.
457 TR. tetigístin?
TH. tetigi, inquam, ét pultaui.
TR. uáh.
TH. quid est?
459 TR. male hércle factum.
TH. quíd est negoti?
TR. nón potest
460 dicí, quam indignum fácinus fecisti ét malum.
465 TH. quid iám?
TR. fuge opsecro átque apscede ab aédibus.
466 fuge húc, fuge ad me própius. tetigistín foris?
458 TH. quo módo pultare pótui, si non tángerem?
462 TR. occídisti hercle—
TH. quém mortalem?
TR. omnís tuos.
463 TH. di té deaeque omnes fáxint cum istoc ómine—
464 TR. metuó, te atque istos éxpiare ut póssies.

452. *neque resp.* Bent., Bo., Rl., Bug., Uss., **neque quis resp.** M.
453. *Pultando* Bent., Rl., rec. edd., **Pultando pedibus** M. *foris* Rl., rec. edd. (cf. Capt. IV 2, 51), om. in M, (*hasce ambas*) *TR. eho* (from next line) Guy., Bent., Bo.
454. has*ce* Schmidt, Lor.[2], **has** M.
457—467. I have followed the order of M, with Rams. and rec. edd.; Rl. rearranges the passage in the order indicated by the numerals in the margin, substituting *tene terram manu* in 466 (cf. 469, but *tene* seems the wrong word) for *tetigistin foris?* which he regards as repeated from 457.

452. **seruat** 'is attending to the door', cf. Aul. 81 *redi atque intus serua*, etc.—**neque...respondeat** loosely, for *qui aut recl. aut resp.*
457. **uah** cf. on 256.—For **quid est** after **uah** cf. Mil. 1139.
460. **fecisti** cf. on 149.
465. **quid iam?** 'Why so?' cf. 1081 and on 365.
458. **si non tangerem** 'if I was not to touch them'.
463. **faxint** sc. *ut pereas*. '*Faxint* occultius id notat quod *perduint* apertius'. Bent. on Ter. Hec. I 2, 59.
464. **istos** prob. the *pedisequi*, who are again referred to in 467

TH. quam ob rem? aút quam subito rém mihi adportás nouam? 461
TR. ere heús, iube illos íllinc ambo apscédere. 467
TH. apscédite.
TR. aedis ne áttigatis. tángitin'
uos quóque *e*tiam?
TH. opsecro hércle, quin *ei tángerent?*
TR. quia séptem menses súnt, quom in hasce aedís pedem 470
nemo íntro tetulit, sémel ut emigráuimus.
TH. elóquere, quid ita?
TR. círcumspicedum: númquis est,
sermónem nostrum qui aúcupet?
TH. tutúm probest.

467. *Ere* rec. edd., **Et**...M. *illim* Bo., Rl., Bug., Uss. *ambo* Scal., Lor.², Seyff., **amabo** M, Rl., Bug., Uss.

468. *attigatis* Diomedes, edd., **atigate** B¹CD, **attingite** B²F. *tangitin'* S., **tangite** BD, **tangere** C.

469. *etiam* S., **terram** M. This word has hitherto remained unquestioned. Lor. explains 'do you also touch the earth (as I am doing)': but we are not told before that Tranio had touched the earth. Touching the earth edd. explain as a sign of appeal to the Manes, and cf. Hom. Il. IX 567 ff., Cic. de Har. Resp. XI 23, Macrobius Sat. I 10, 21. *ei tangerent* S., **eloquere** M (which does not scan, and is probably taken from 472), *eloquere iam* Pyl., *eloquere rem* Bo., *intro imus huc* Rl., Lor., Bug.

(illos): Lamb. explains *istos* as =*omnis tuos* 462.

468. **attigatis** (ante-classical) =*attingatis*, cf. Bacch. 440 *si attigas puerum manu*, 445 *ne attigas puerum*, Truc. 276 *ne attigas me*, etc.; similarly *tăgere*=*tangere* Mil. 1092 (*tăgax*=*tangax*).—**ne attigatis**=*ne attigeritis*. For the ante-class. form of prohibition with pres. subj. cf. on Capt. II 2, 81 *ne duis*=*ne dederis*.

469. **quoque etiam**: for the pleonasm cf. on Men. 1160 *uenibit uxor quoque etiam*, Pseud. 932 *te quoque etiam*, Epid. 234 *cani quoque etiam ademptumst nomen*, 589 *hanc quoque etiam* etc.

471. **nemo** '(it is seven months since) *anyone*' cf. Amph. 302 *iam diust quod uentri uictum non datis* 'since you have given'.—**tetulit.** This is the predominating form of the perfect of *fero* in Plaut., and is occasionally found too in Ter., Lucr., Catull.

473. **aucupet** cf. on 166.—**probe** cf. on 4.

TR. circúmspice etiam.
TH. némost: loquere núnciam.
TR. caputális caedes fáctast.
TH. non intéllego.
TR. scelus ínquam factumst, iám diu antiquom ét uetus,
id ádeo nos nunc *démum* factum inuénimus.
TH. quid istúc est sceleris aút quis id fecít? cedo.
TR. hospés necauit hóspitem captúm manu:
iste, út ego opinor, qui hás tibi aedis uéndidit.
TH. necáuit?
TR. aurumque éi ademit hóspiti,
eumque híc defodit hóspitem ibidem in aédibus.
TH. quaprópter id uos fáctum suspicámini?
TR. ego dícam: ausculta. út foris cenáuerat
tuos gnátus, postquam réd*i*it a cená domum,
ab*í*imus omnes cúbitum, condormíuimus.

475. *non* Cam., Bent., Uss., **quid est? non** M. *Caputale factumst. TH. quid id est? non intellego* Bo., Rl., Lor., Bug.

477. So Leo, **Antiquom id adeo nos nunc factum** M, *TH. Antiquom? TR. id adeo* etc. F, Uss., Lor.[2] (cf. *Necauit?* 481).

478. *est sceleris* Bent., Speng., rec. edd., **est sceleste** M, *est scelesti* Dissald., Bent. (in his copy of Par.), *scelestist* Lor.[1], Reid.

481. *ei* Sciopp., Uss., Lor.[2], **et** M, *eidem* Rl., Lor.[1], Bug.—Scan *ēi* (two syllables) as 947, 986.

484. *ausculta tu* Bent.; but the hiatus may be justified by the pause: cf. 498, 1127.

485. *rediit* Dous., Bent., Rl., rec. edd., **redit** M.

486. *Abiimus* Weise, **abimus** M, edd.; but the tense is prob. in any case perfect, and it seems better to write, as Umpfenbach does, uniformly with *ii*: cf. Eun. 539.

474. **etiam** 'again'.

475. **caputalis** 'atrocious'.

476. **iam diu** etc. 'now long past and forgotten,' cf. 494 *abhinc sexaginta annis*: for the combination of *uetus* and *antiquom* cf. Trin. 381, Mil. 751, Cic. Phil. v 17, 47 etc. The phrase is here (perh. intentionally) scarcely consistent with 480.

477. **id adeo** 'it is this, which': *adeo* lends emphasis to *id*, as in Amph. 952 *is adeo*, Aul. 288 *ei adeo*, 615, 732; similarly Mil. 1192 *ego adeo*, Rud. 731 *uos adeo*, Pseud. 143 *nunc adeo*.

478. **quid sceleris**, cf. Ter. Eun. 326 *quid hoc est sceleris*, cf. Epid. 350 *quid istuc est uerbi?*

484. **ut foris cen.** 'having dined out' cf. on 268.

lucérnam forte oblítus fueram extínguere:
atque ílle exclamat dérepente máxumum—
TH. quis homo? án gnatus meus?
TR. st', tace: auscultá modo.
ait uénisse illum in sómnis ad se mórtuom.
TH. nempe érgo in somnis?
TR. íta: sed auscultá modo.
ait íllum hoc pacto síbi dixisse mórtuom—
TH. in sómnis?
TR. mirum, quí*n* uigilanti díceret,
qui abhínc sexaginta ánnis occisús foret.
intérdum inepte stúltus es, *Theópropides.*
TH. taceo.
TR. sed ecce, quae ille† inquit * *

489. *meus gnatus* Bo., Rl., Bug., Lor., to avoid the spondaic word in the second foot; but cf. *nunquám* Capt. I 2, 9, *nullús* Poen. 991 etc. *st! tace* Cam., edd., **si tace** M.
493. *quin* Pyl., edd., **qui** M.
495. *Theopropides* Lor., Uss. (*Theurópides* Rl.).
496. The line is corrupt; *quae illi ille inquit mortuos* Rl., (495) *interdum ineptis. TH. taceo. TR. sed ecce, quae ille ait* Bug. (uniting the two lines).

487. **oblitus fueram** = *obl. sum* cf. 519, 821 (note).

488. **atque...derepente** 'when all of a sudden'.—**ille**, vaguely, as Theopropides' question (489) shows. Tranio has not quite made up his mind who shouted out, and refuses to commit himself when asked.

491 **nempe ergo in s.** 'it was in sleep then, if I understand you?' i.e. it was only a dream after all.—**ita** 'yes'.

493. **mirum quin** 'he could hardly have' etc., 'voudriez-vous que...?;' lit. 'it is strange why not'; the phrase is always ironical, and = 'of course...not', cf. Trin. 495, 967, Rud. 1393, and the instances quoted by Ramsay (Most. p. 148 f.); for *mirum est* (*mira sunt*) *ni* (= 'I shouldn't wonder if...') see on Capt. IV 2, 25.—**uigilanti** 'when wide awake'; the meaning is that the dead can only hold converse with the living *in sleep*.

494. **abhinc sex. annis**, 'sixty years ago': the more ordinary expression would have been *abhinc sex. annos* (cf. Bacch. 388, Stich. 137, Truc. 341); but cf. Cic. Verr. II 52, 130 *comitiis iam abhinc diebus* XXX *factis*.

495. **inepte stultus** cf. 316 (note), 952 *erras peruorse* 'you are very much (preposterously) mistaken'.

'ego tránsmarinus hóspes sum Diapóntius.
hic hábito: haec mihi déditast habitátio:
nam me Áccheruntem récipere Orcus nóluit,
quia praémature uíta careo. pér fidem
decéptus sum: hospes me híc necauit, ísque me
defódit insepúltum clam in hisce aédibus,
sceléstus, auri caúsa. nunc tu hinc émigra:
sceléstae haec aedes, ínpiast habitátio.'
quae hic mónstra fiunt, ánno uix possum éloqui.
st st!
Th. quid ópsecro hercle fáctumst?
Tr. concrepuít foris.

498. *dedita haec mihi est* (*mihist*) Bo., Rl., Bug. But cf. 484.
499. **nam me** BD^{1}, **nam me in** D^{2}F, **nam ine** C. **Acheruntem** M, but cf. Trin. 525 (Rl. Praef. Trin.^{2} p. lxvi). **Orchus** M, and again in Asin. 606.
501. *me hic* Guy., edd., **hic me** M.
502. *clam* Bent., Rl., rec. edd., **clam ibidem** M (cf. 482).
504. *haec* Guy., Bent. (*haece*), Rl., Lor., **hae sunt** M, Rams., Bug., Uss.

497—504, uttered by Tranio in a sepulchral tone.

497. **Diapontius**, a proper name, which Tranio invents to suit the occasion [διαπόντιος = *transmarinus*].

500. **praemature**. Those who died before their appointed time found no abode in the nether regions prepared for them, but were compelled either to roam about on earth or to wait at the entrance to Tartarus (cf. Virg. Aen. vi 426—429, 434—436); here the body had also been buried without due funeral rites, cf. 502 (**insepultum**).—**per fidem deceptus** 'the victim of treason' lit. 'betrayed under promise of protection', cf. Livy i 9, 13 *per fas ac fidem decepti*, Cic. de Invent. i 39, 71 *qui nos per fidem fefellerunt*, Cic. pro Caecina iii 7 *qui per tutelam aut societatem fraudauit quempiam*. In these phrases *per* may possibly mean 'in violation of', cf. *perfidus, periurus*.

504. **scelestae** 'under a curse', so again 532, 563, Rud. 502 *quid mihi scelesto tibi erat auscultatio?* etc.: so in Capt. iii 5, 104 *scelus = infortunium*. This sense is peculiar to Plaut.; cf. 170.—**haec** the regular form of nom. pl. fem. before a vowel or *h* cf. 640.

506 ff. A noise is heard within; Philolaches and his guests are not supposed to be aware of the conversation which is going on outside the house (cf. 515). This inopportune episode Tranio cleverly turns to his advantage.

hicíne percussit! Th. gúttam haud habeo sánguinis:
uiuóm me accersunt ád Charontem mórtui.
Tr. per*ii*: íllisce hodie hanc cónturbabunt fábulam.
nimis quám formido, né manufesto hic me ópprimat.
Th. quid tú*te* tecum lóquere?
Tr. apscede ab iánua:

508. ! Warren, Leo (see explan. note), ? M, edd. Rl. (reading *Haecine percussast?*) and Uss. give 508—510 to Tranio.

509. *ad Charontem* S., **adcheruntem** CD[1] (the second hand in D adding **a** above the line), **adacheruntem** B, *Acheruntem* Bent., Herm., Rl., Uss., *Accheruntem* Speng., Bug., Lor[2]. (cf. above on 499), *ad Acheruntem* Stud., Müll. See further in Excursus I.

510. *TR.* Cam., Rams., Lor., Bug., om. in M. *Perii* Cam., edd., **Per** M.

512. *TH.* Cam., edd., **TR.** BFZ. *tute tecum* Z., edd., **te tu cum** M. *TR.* Cam., edd., om. in M.

508. **hicine perc.** 'It was he (i.e. Theopr.) who knocked!' cf. 516. This is spoken to the pretended ghost. The existence of an asseverative enclitic particle *-nĕ* (ultimately identical with the interrogative *-nĕ*, but entirely distinct from *nē*= *ναί*, which is never enclitic) has been proved by Minton Warren (American Journ. of Phil. II. pp. 50—82). It is attested by Priscian, who speaks of a '*ne confirmatiua*' and it is found in the MSS. in a number of passages from which it has been violently expelled by editors. Perhaps its most characteristic use is in answers, confirming a previous question, e.g. Trin. 634 *LV. egone? LE. tune!* 'I?—Yes, you', Capt. IV 2, 77, Epid. 575, Stich. 635 *egone? tune! mihine? tibine!*, Pers. 220 *itanest? itanest!*; so Most. 580, 955; but it is also found in exclamatory sentences, e.g. the present passage, with which compare Epid. 541 *plane hicine est qui* etc.; and in conditional sentences e.g. Mil. 309 (*hocine si miles sciat*), 936 (*at egone hoc si*), etc., etc.

510. This and the next line as said *aside*.—**illisce** 'those fellows in the house': for this form of the nom. pl. (=*illi-ce*) cf. 935, 1098, Capt. III 4, 120; similarly we have *hisce* (=*hi-ce*) in Capt. Prol. 35 (note), Men. 877 (note), etc.

511. **nimis quam** 'exceedingly', cf. Capt. I 1, 34 *nimis quam misere cupio*, and the phrases *mirum quam, sane quam, mirum quantum*, ὑπερφυῶς ὡς, θαυμαστῶς ὡς.—**manufesto** cf. on 679. —**hic** i.e. Theopropides.

512. The suspicions of Th. are aroused and Tr. sees that his only chance is to get rid of his master. His *abscede ab ianua* is said with an affectation of extreme terror.—**tute** an emphatic *tu*.

fuge, ópsecro hercle.
Th. quó fugiam? *Tr.* etiam tú fugis?
nihil égo formido: páx mihist cum mórtuis.
INTVS. heus, Tránio.
Tr. non me áppellabis, sí sapis.
nihil égo commerui, néque istas percussí foris.
Th. quaesó quid *istuc est, quór sermonem* ségreges?
* * * *quaé* res te agitat, Tránio?
quicum ístaec loquere?
Tr. an quaéso tu appelláueras?
ita mé di amabunt, mórtuom illum crédidi
expóstulare, quía percussissés foris.
sed tu étiamne astas, néc quae dico optémperas?
Th. quid fáciam?
Tr. caue respéxis: fuge, operí caput.

513. *quor* Bo., Rl., Uss. *TR.* Bo., Rl., om. in M. *fugis?* Cam., Rl., **fugies (-ges)** M, *fuge* Scal., rec. edd. (cf. 527).
515. *INTVS* Rl., rec. edd., **TH.** M. *TR.* FZ, edd., om. in M.
517. So Rl. (with *segregas* for *segreges*), Lor., Bug.,; M have
Queso .... **Quid segreges.**
518. *TR. Caue uerbum faxis. TH. quae res te agitat, Tranio?* Rl., rec. edd.; but this seems improbable. It is more likely that the two lines belonged entirely to Theopr.
519. *TR.* FZ, edd., om. in M.
521. *percussissem* Acid., Rl., Lor., Bug.
523. *operi* Guy., Bent., Rl., rec. edd., **operi atque** M.

513. **etiam tu fug.?** cf. on 383.

515. A voice calls from behind the door. Tranio, supposing that Theopr. had heard it, and again equal to the occasion, uses a form of reply (uttered in a voice of terror) which gives the requisite hint to the person behind the door and at the same time sounds to Theopr. like an appeal to the ghost.

517. **sermonem segreges** 'break off the conversation', cf. Mil. 651, Poen. 349.

519. **quicum** interrogative, cf. on 174, and Mil. 424, 425.—**an...appellaueras?** 'Was it you that called?' For the tense cf. on 821. Tran. now sees that Theopr. has not heard the words spoken from within (515).

522. **etiam** 'still', so 851; *etiam uigilas* 383 is quite different.—**quae dico**; for the omission of the antecedent (*eis*) cf. Amph. 449 *non ego illi obtempero quod loquitur*, and on Capt. v 1, 20.

523. **respexis, curassis** (526) are old fut. perfects = *respexeris*, *curaueris*, cf. on 212.

TH. quor nón fugis tu ?
TR. páx mihist cum mórtuis.
TH. scio : quíd modo igitur ? quór tanto opere extímueras ?
TR. nil mé curassis, ínquam : ego mihi prouídero.
tu ut óccepisti, tántum quantum quís fuge,
atque Hérculem inuocá *ti*bi.
TH. Hercles te ínuoco.
TR. et égo, tibi hodie ut dét, senex, magnúm malum.
pro di ínmortales, ópsecro uostrám fidem,
quid égo hodie negóti confecí mali.

527. *fuge* FZ, Bent., edd., **fugis** B, **fui** CD.

528. *inuoca tibi* S., **inuocabi** B^1CD^1, **inuocabis** B^2D^3FZ, Rams., Ell., *inuoca bis* Scal., *inuoca* Bent., Rl., Lor., Uss., *inuoca. TH. mihi* Bug. *Hercles* Br. (Men.[3] crit. note on 202), **Hercules** M, Bent., Rl., Lor., Uss., *Herculĕ* Scal., Bo., *Herculem* Bug., Ell. *ted inuoco* Bent., Fl., *te ego inuoco* Rl., Lor., *inuoco* Bug., *uoco* Ell. In support of *Hercles* Brix compares Stich. 223 *Herclés te amabit*..., Epid. 179 *neque séxta aerumna acérbior Herclí*..., Men. 201 *Haúd Hercles* (so B) [*ad*]*aeque*.... A dissyllabic *Hercules* is also attested by a few inscriptions (see Rl. Opusc. II 475, IV 85), and is easily paralleled by other syncopated forms in Plaut., e.g. *anglos* Aul. 434, *uehicla* Aul. 498, *benficio* Asin. 673, *periclo* (Bacch. 827 and frequently), *manuplares* Most. 312, besides *nosti*, *dixti*, *fexti*, *aduexe*, etc. Something might also be said in favour of *Herculĕ* as a voc.; cf. *Callidamatĕ* (MSS. but ?) 1130, *Palamedĕ* Nemes. Aucup. 15, *Achillĕ* (abl. ?) Prop. IV 11, 40 : other vocatives in *-e* quoted by Neue Formenl. pp. 295, 296, e.g. *Achille*, *Hippomene*, *Ulixe* (so common in Ovid and Seneca), are either long or doubtful. But *hercle*, which is invariable as the interjection, is evidence against *Hercule* as the vocative.

529. *tibi* FZ, edd., **ut ibi** M.

531. Scan *quĭd ĕg' hŏ* | *diē* | etc. *mali* Guy., edd., **malum** M, but cf. Trin. 847.

525. **scio** 'so you said before', half ironically.

526. **prouidero** is here hardly different from *prouidebo*, cf. on 590 and on Capt. II 2, 65.

527. **quis** = *potes*.

528. **Herculem** i.e. as Ἀλεξίκακος.—With the invocation to Hercules, exit Theopr. Enter the money lender from the direction of the forum (town), i.e. by the stage-door to the right of the spectators (cf. II 1). He does not see Tranio till 560.

529. **et** = 'and...too'; trans. 'and so do I' : so in 397, 426, cf. on 569.

DANISTA. THEOPROPIDES. TRANIO.

DA. Sceléstiorem ego ánnum argento faénori
numquam úllum uidi, quam híc mihi annus óptigit.
a máni ad noctem usque ín foro degó diem:
locáre argenti némini nummúm queo.
TR. nunc pól ego perii pláne in perpetuóm modum.
danísta adest, qui dédit *argentum faénori*,
qui amícast empta quóque *opus in sumptús fuit.*
manufésta res est, nísi quid occurró prius,
hoc né senex rescíscat. ibo huic óbuiam.
sed quídnam hic sese tám cito recipít domum?
metuó ne de hac re quíppiam in*d*audíuerit.
543*a*, 545*b* accédam atque adpellábo. utut res sése habet,

534. *mani* Rl. (cf. 767), rec. edd., **mane** M.
537, 538. B gives two half lines (completed by Cam.), which CDF have united.
539. *quid* an early correction, Rl., rec. edd., **quod** M.
540. *Hoc ne* Bo., Bug., Lor.[2], **Ne hoc** M, Uss., *Ne hoc nunc* Cam., Rl., Rams.
542. *indaudiuerit* Bo., edd., **inaudiuerit** M.
543—545. M. have

Accedam atque adpellabo. et quam timeo miser.
Nihil est miserius quam animus hominis conscius,
Sicut me habet. uerum utut res esse se habet.

532. **Scelestiorem** 'unlucky' cf. 504, 563.—**argento faenori** 'for money (put out) at interest', =*argento faenori collocato.* For **faenori** cf. 1140 (*faenori sumere*), 918 (*dare arraboni*), 1092 (*quaestioni accipere*): sometimes we find the form **faenore** (602, 917, Epid. 53) which may perh. be a dative also, cf. the phrases *iure dicundo* (=*iuri d.*), *lex opere faciundo* (=*l. operi f.*), *triumuiri aere argento auro flando feriundo* etc., so common in inscriptions.

535. **nummum argenti** 'one silver didrachm' cf. *argenti nummos* Aul. 108 and note on 115.

536. **in perpetuom modum** 'every inch of me'=*perpetuo* (550), *perpetuos*, cf. 147, 1035.

538. Note **qui** (abl.) and **quo** in the same line.—**in sumptus** cf. on 122.

539. **nisi quid occ. pr. ne** 'unless I am beforehand with some move to prevent', etc.

540. **huic** i.e. the money lender: **hic** (541) Theopr.

542. **indaudiuerit** 'got wind of' cf. on Capt. Prol. 30.

pergám turbare pórro: ita haec res póstulat.
unde ís?
TH. conueni illum, únde hasce aedis émeram.
TR. numquíd dixisti de íllo, quod dixí tibi?
TH. dixi hércle uero, ómnia.
TR. ei miseró mihi:
metuó ne techinae méae perpetuo périerint.
TH. quid túte tecum?
TR. níhil enim. sed díc mihi:
dixtín*e* quaeso?
TH. díxi, inquam, ordine ómnia.

(543 *ei* for *et* Rl., edd.; 545 *mi* Bo., Rl.; *ututi* Bo., Rl., Ell., *res sese* rec. edd., *res ea sese* Ell.). I have followed Langen in regarding the passage from *et* to *uerum* as an interpolation: (1) the sentiment of 544 is scarcely suitable in the mouth of Tranio; (ii) *conscius* nowhere else in Plaut. or Ter. has the sense 'conscious of guilt': it means merely 'in the secret', cf. Aul. 38, Rud. 926 etc.; (iii) *sicut me habet* must be explained *sicut me conscium* (or *miserum*) *habet animus*, 'as mine keeps me', which is scarcely sense.

549. With hiatus justified by the slight pause: cf. too for non-elision of *o* (here before another *o*) Gellius VI § 20, quoted in Intr. to Capt. p. 15 f., and Ell.'s Excursus on Catull. XXVII 4. *uero ei* Rl., Lor.[2], *uero ea* Bug., *uerod* Rl. (Neue Plaut. Exc. p. 86), *uero omne ordine* Müll. (cf. 552). **ei** D[3], Rl., rec. edd., **uae** B, **et** CD[1]. After this verse M have 553, 557, 558, 559, which also occur in their proper places: deleted here by Acid., edd.

552. *Dixtine* Bent., Rl., Rams., **Dixtin** M, *dixtin quaeso hercle* Müll., rec. edd.

546. **pergere porro** 'to go on', as in 963, Trin. 162, *perge porro proloqui*, 777, Amph. 803 *perge porro dicere*, Asin. 472 *perge porro* 'go on!'; similarly *pergunt turbare usque* Most. 1053.—**turbare** cf. on 416.

547. **is**=*uenis*, cf. *exi* 1.—**unde emeram**=*a quo em.*, (Fr. *dont*=*de unde*) cf. 997; so *huc*=*ad hunc* 689, *hinc*=*ab hoc* 596, *inde*=*ab eis* 879 (cf. Fr. *en*).

550. **techinae** a latinized form of τέχναι, supported by the MSS. here and in Poen. 817 (by *J* in Capt. III 4, 112); cf. the gloss *techinis: fraudibus, dolis* (Anal. Plaut. p. 211); similarly *mina* for μνᾶ 627, *drachuma* for δραχμή, *Alcumena* (in Amph. regularly) for Ἀλκμήνη.

551. **nihil enim** 'nothing, I assure you': *enim* is not an inferential but an asseverative particle in Plaut., cf. Langen Beiträge pp. 261—271, and Trin. 1134 *enim* ('why') *me nominat*, Capt. III 4, 60 *enim iam nequeo contineri* 'I declare I can no longer contain myself'; see also on 828, Capt. III 4, 36.

552. **dixti**=*dixisti*, cf. *emunxti* 1109.—**ordine** 'from beginning to end'.

TR. etiám fatetur de hóspite?
TH. immo pérnegat.
TR. negát?
TH. negat, inquam.
*TR. quám sit ini*quom cógita.
non cónfitetur?
TH. dícam, si conféssus sit.
quid núnc faciundum cénses?
TR. egon, quid cénseam?
cape, ópsecro hercle, *aéquom* cum eo iúdicem:
sed eúm uideto ut cápias, qui credát mihi:
tam fácile uinces, quám pirum uolpés comest.
DA. sed Phílolachetis éccum seruom Tránium,

554, 555. M give incomplete lines: *TH. negat inquam* Cam., *quam sit ini-* Uss., *non confitetur* Cam.

556. *ego* Bo., Rl., rec. edd.

557. *aequom cum eo* S., with hiatus, in caesura, after the interjection, **cum eo (meo) una** M, *cum eo actutum* Lang., Lor.[2], *cum eo me una* Bent., *te, una cum eo* Rl. (after Pyl.), *cum eod una* Rl. (N. Pl. Exc.), *cum homine una* Bug., Uss. Lang. shows clearly that *una* is unsuitable.

560. *eccum seruom Tranium* Pyl., Rl., Lor., Bug., **seruom eccum Tranium** M, Rams., Uss., *eccum seruus Tranio* Scal., which violates usage; see on 804.

555. **dicam...sit** for *dicerem ...esset;* cf. Asin. 393 *si sit domi, dicam tibi,* Epid. 331 *si hercle habeam, pollicear lubens*, Bacch. 635 *pol si mihi sit, non pollicear*, followed immediately by the reply *scio, dares* (imperf.), Ter. Andr. 310 *tu si hic sis, aliter sentias* (cf. Roby § 1532).

556. **egon, quid censeam?** '*I?* What *I* think?' Cf. the French 'ce que je pense?'; for the subjunctive in a question which repeats the question or command of another cf. 906 f. *TR. ecquid placent? TH. ecquid placeant, me rogas?*, Aul. 543 *ME. quid est? EV. quid sit, me rogitas?*, Most. 577 f. *TR. gere morem mihi. DA. quid tibi ego morem uis geram?*, which instances doubtless explain the origin of the subjunctive as *dependent* on some verb like *rogas*, *uis* understood. Thus *quid censeam?* above = *rogasne quid censeam?* and in 579 *abeam?* = *uisne abeam?*, so 620: cf. note on 301.

557. **cape cum eo iudicem** 'choose an arbitrator between you', cf. Rud. 1380, Truc. 629, and the verse discovered by Stud. in A (after Cas. v 4) *nunc ego tecum aequom arbitrum extra consilium captauero.* With *capere cum aliquo* cf. *cauere cum aliquo* 1142 and note.

558 f. are an 'aside'.

560. **eccum seruom.** *Eccum, eccam, eccos, eccas, eccillum, ec-*

qui míhi nec faenus néc sortem argentí danunt.
TH. quo té agis?
TR. eccum, quo ábeo. ne ego súm miser,
sceléstus, natus dís inimicis ómnibus.
iam illó praesente adíbit. ne ego homo súm miser:
ita et hínc et illinc mi éxibent negótium.
sed óccupabo adíre.
DA. hic ad me it. sáluos sum:
spes ést de argento.
TR. hílarus est: frustrást homo.

562. *eccum quo* Uss., Lor.[2], **nec quoquom** (-quam) M, *nequoquam* Z, Fl., Rl., Bug. ('nowhere'?).
564. *ne ego sum* Herm., Rl., Lor. (omitting *homo*).
567. *TR.* Cam., edd., om. in M; B gives the whole line to Tran. After *argento* hiatus with change of speakers, as so

cistum etc., when not used parenthetically as interjections (cf. 83 and note), are either followed by an accus. (so here, Mil. 1216 *era, eccum praesto militem*, Bacch. 568 *duas ergo hic intus eccas Bacchides*) or else stand alone (1127, Pers. 739): see further in Brix, Capt.[3] 1005.—**Tranium** (nom. *Tranius*) is prob. a mere bye-form of *Tranio* (so Büch., Fl., Uss.); although, as Uss. says, 'miramur Plautum uersus causa Tranionis nomen mutasse'. Fl. compares *architectus* (Mil. 915), a bye-form of *architecto* (ibid. 919, Most. 760). Rl. regarded *Tranium* (nom. *Tranium*) as a diminutive of *Tranio* 'my little Tr.' and called it 'ὑποκοριστικόν': but anything 'endearing' seems to be out of place.

561. **qui danunt** 'a pair who give', referring to both Philol. and Tran.; for similar irregular plurals in relative clauses cf. Amph. 731 *te heri me uidisse, qui* ('when we') *hac noctu in portum aduecti sumus* Aul. 435.

562. **quo te agis?** Tran. and Theopr. are on one side of the stage, the *danista* on the other: Tran., now between two fires (565 *et hinc et illinc*), is bound at any price to prevent explanations passing between his two enemies, and leaves Theopr. in order to attempt to pacify the money lender (cf. 568, 574) and induce him to go away: 562 (*ne ego*)—567 and 569 (*abi sis*)—571 are 'asides'. By talking in a loud tone the money lender at last succeeds in attracting the attention of Theopr. (610); and it is only then that Tran. informs him who Theopr. is.—**quo** = *ad quem* cf. on 547.—**nē** cf. 75.

563. **scelestus** cf. on 504 and 532.—**dis inimicis** cf. Hor. Sat. II 3, 8 *iratis natus paries dis atque poetis*.

565. **ita** cf. on 56.

567. **frustra est** 'is out in his reckoning', cf. the common

saluére iubeo té, Misargyridés, bene.
DA. salue ét tu. quid de argéntost?
TR. abi sis, bélua:
contínuo adueniens pílum iniecistí mihi.
DA. hic homóst inanis.
TR. híc homo certest áriolus.
DA. quin tu ístas mittis trícas?
TR. quin, quid uís, cedo.
DA. ubi Phílolaches est?
TR. númquam potuistí mihi

frequently in every place of every kind of verse, cf. 392, 398, 586, 673, 718, 742, 798, 821, 948, 952, 977, 1175.

568. *Misargyrides* Donatus, edd., **misarcirites** M.

569. **Salue et tu** M, Uss., Lor.[2], *Salueto* Lachm., Rl., Bug. Lachm. disbelieved that *et* ever means 'also' in Plaut. or Lucr. (cf. on Lucr. VI 749); see on the other side Vahl. in Hermes XVII pp. 441 f., and Brix on Capt.[3] 1009. No doubt in the common formula for returning a greeting and in introducing replies generally, *et* is often strictly a conjunction and='and...too', e.g. Trin. 49 *CA. o amice salue. ME. et tu edepol salue* 'and good morrow to you too, from my heart'; so (without the verb) Aul. 174 *ME. uale. EVN. et tu frater*, 'and farewell to you too', Capt. V 4, 12 *PH. salue Tyndare. TY. et tu*, etc., Men. 1108 *MES. patrem fuisse Moschum tibi ais? MEN. I. ita uero. MEN. II. et mihi* 'and he was mine too': cf. ibid. 652, 1094, Most. 529. Similarly (though not introducing a reply) ibid. 397, 426, Curc. 493, Rud. Prol. 8. But such instances as Amph. 266 f., Poen. 142, Capt. III 4, 30 (quoted in explan. note) cannot be explained like this; cf. Most. 296.

571. *est inanis* Pyl., edd., **inanis est** M. *certest* Rl., edd., **est certe** M.

ne frustră sis 'don't you make any mistake', e.g. Capt. IV 2, 74, Men. 692.

569. **et**=*etiam*: cf. Amph. 266 f., *enimuero quoniam formam cepi huius in med et statum, Decet* et *facta moresque huius habere me similes item*, Poen. 141 f. *haud uidi magis.* Et *ego nunc pereo amore*, Capt. III 4, 29 f. *haud uidi magis.* Et *quidem Alc.* etc., cf. ibid. 42. The *et* in Most. 397, 426, 529 is different.

570. **pilum iniecisti** 'opened fire'.

571. **inanis** 'empty-handed', so Pseud. 256 *surdus sum profecto inani logistae*, 308, 371; cf. Trin. 701 ('penniless'), Asin. 660 ('unburdened'). The common classical meaning of 'vain' is, as Lang. shows, not found in Plaut.—**certest** cf. on 369.

magis ópportunus áduen*ire quam* áduenis.
DA. quid ést?
TR. concede huc.
DA. *quín mihi faenus réd*ditur?
TR. scio té bona esse uóce: ne *clamá nimis.*
DA. ego hércle uero clámo.
TR. ah, gere morém mihi.
DA. quid tíbi ego morem uís geram?
TR. abi quaeso hínc domum.
DA. abeám?
TR. redito huc círciter merídiem.
DA. reddéturne igitur faénus?
TR. reddetúrne: abi.
DA. quid ego húc recursem, aut óperam sumam aut cónteram?
quid, si híc manebo pótius ad merídiem?
TR. immo ábi domum: uerum hércle dico. abi módo domum. 583
ait híc tibi * * * * * * *

574—576. M have lacunae, thus filled up by Cam., Rl.

579. *meridiem* FZ, edd., **meridie** M. An **M** is visible at the end of the verse in A, which from this point becomes available.

580. *reddeturne: abi* Leo, **reddetur nunc abi** M, *reddetur tibi* Rl., Lor. *abī*, as in 585: but *ábĭ* 583, cf. 8: cf. Intr. to Capt. A (i).

583 *a*. **ABIMODODOMUM** A, Ri., Rams., Bug., Lor.[2], **abi modo** M.

583 *b*. The commencement of a new verse discovered in A by Gepp.

574—610. In 574—592 Tranio tries to get rid of the *danista* by coaxing him, and promises to pay first the interest (*faenus* 580), and then the capital (*sors* 583 *b* [?], 592), hoping that by this pretext he may gain time. In 593 he adopts an abusive and threatening tone, and refuses to pay the interest, holding out at the same time (599), as a sop, the promise of paying the *sors*: after 600 he loses his temper and defies his opponent until Theopr. interferes (610).

576. **bona** 'powerful'.—**ne clama**. *Ne* with the pres. imperative is common in Plaut. cf. 643, 1105: cf. on 468.

577. **ah, gere m. m.** 'ah now, do listen to me'.

579. **abeam?** cf. **iubeam?** 620 and on 556. The *danista* is naturally surprised at the request *abi domum*, after 574.

580. **reddeturne** cf. on 508.

583 *b*. The lost verse prob. contained the promise (repeated in 592, 599) of paying the *sors*: **hic** is prob. Philol.

DA. quin uós mihi faenus dáte. quid hic nugámini?
585 TR. *h*eu, hércle n*un*c tu abí modo: auscultá mihi.
589 DA. multós me hoc pacto iám dies frustrámini.
590 moléstus si sum, réddite argentum: ábiero.
respónsiones ómnis hoc uerbo éripis.
TR. sortem áccipe.
DA. immo faénus, id primúm uolo.
TR. quid aís? tu*n*, omnium hóminum *homo* taetérrume,
uenísti huc te extentátum? agas quod ín manust.
595 non dát, non debet.
DA. nón debet?
TR. ne frít quidem

585—610. In this passage I have, in part, adopted the order of verses suggested by Rl. in his Praef. XI—XIV, but not introduced by him into the text. It appears necessary that vv. 586—588 (which follow 585 in M) should stand immediately before 666 in order to explain the interposition of Theopr. Rl.'s other changes are not adopted: 601 with its refusal to pay (*nemo dat*) and defiance (*age quod lubet*) comes too soon if placed after 589.

585. *heu* Schneider, Rl., Lor., Bug., Lang., Br., **eu** M, Rams., Uss. Cf. on 339. *nunc* Fl., Rl., Lor., Bug., **ne** M, Rams., Uss. But *ne* (asseverative particle) with the imperative seems impossible.

591. **ERIPIS** A, edd., **eripit** M.

593. So Br., Lor.[2], **QUIDA.S..UOMNIUM.OMI.UM TAETERR...** A (see Rl. Parerga p. 502), **quid tu hominem omnium teterrime** M, *quid ais, tute homo h. o. t.* Scal., *quid ais tu? tun', h. o. t.* Rl., *quid ais? o tu h. o. t.* Speng., Bug. But Br. shows that *omnes homines* is the regular order, like *omnes mortales*.

595. Note the change of accent in the reply *non dĕbet—nón debĕt;* cf. on 12. *ne frit* Ell., **nec erit** M, *ne γρῦ* Acid., edd.

590. **abiero** 'I will go away at once' cf. 921, 1174 *subegero* 'I will soon...', Mil. 863 *iam huc reuenero*, Asin. 446 etc.; cf. on 526, 687, 1152 for various uses of the fut. perf.

591. **hoc uerbo** i.e. *reddendo*.

592. The *danista* sees that this is a mere ruse, and delivers his answer in a loud and angry tone.

594. **te extentatum** 'to test the power of your lungs', cf. Bacch. 585 *uires extentare* = 'practise your strength'.—**quod in manust** 'all that is in your power' cf. Asin. 86, 94, Rud. 983 etc.

595. **frit** 'a particle' cf. Varro R. R. I 48, 3 *Illud summa*

ferre hínc potes. an métuis, ne quo abeát foras
urbe éxulatum faénoris causá tui,
quoi sórtem accipere *iá*m licet?
Da. quin nón peto
sortem: ílluc primum, faénus, reddundúmst mihi.
Tr. moléstus ne sis: némo dat; age quód lubet.
tu sólus credo faénore argentúm datas.
Da. cedo faénus, redde faénus, faenus réddite.
datúrin' estis faénus actutúm mihi,
datúr*ne* faenus?
Tr. faénus illic, faénus hic.
nescít quidem nisi faénus fabulárier
unó*se*: neque ego taétriorem béluam
uidísse me umquam quémquam quam te cénseo.

596—599, 600, 607 are given as restored by Stud. (see 'Fest-gruss' pp. 61—65) from A; so rec. edd.

596. **HINC** A, **hoc** M. **METUISNE** A, om. in M. **ABEAT** A, **habeat** M.

597. **URB..XOLATUMFAENORIS** A, **Vrbem exsul.........his** M.

599. **sortem** M, **OR..M** A. **AC...ERE..M** A, om. in M, *licet* Stud., **LICEB..** A, **..cebit** M. (No trace of a lost line—assumed by Rl.—between 597 and 599 in any of the MSS.)

600. So A, om. in M.

605. *daturne* Rl., Lor., **DATUR** A acc. to Rl. and Gepp.; acc. to Schwarzm. **DATURIN**, which Bug. and Uss. adopt, **date** M. *faenus? TR.* Rl., rec. edd., **FAENUSMIHI** A (acc. to Schwarzm.), **mihi fenus** M.

607. *Vnose* Stud., rec. edd., **UNO..** A, **Vetro te** M, *Vltro te* Seyff.

608. **quam** M, om. in A.

in spica iam matura, quod est minus quam granum, uocatur frit.

596. **f. hinc** 'get out of him' cf. on 547.

602. **solus a. d.** i.e. one would think there was no one else to lend us money in the town.—**datare**, frequentative of *dare.*

607. **unose** [prob. from *uniuorse:* cf. *unorsum* 'all at once', Lucr. IV 262 and note of Lachm.; for the termination cf. the forms *dextrosus*, *sinistrosus*, *prosus*, *susum*, *rusum* etc., so common in MSS.] 'from first to last'. The word is extant only here and in Pacuvius (Frag. 213) quoted by Nonius *occidisti, ut multa paucis uerba unose obnuntiem*, where Non. explains it to mean *simul.*

609 DA. non édepol nunc me*d* ístis uerbis térritas.
586 { iam hercle égo illum nominábo. * * *
{ * * * * * TR. euge, strénue.
588 beátus uero es núnc, quom clamas.
DA. méum peto.
666 *TH.* calidum hóc est; etsi prócul abest, urít male.
610 quod illúc est faenus, ópsecro, quod illíc petit?
TR. pater éccum aduenit péregre non multó prius
illíus: is tibi et faénus et sortém dabit,
ne incónciliare quíd nos porro póstules.
uide núm moratur.
DA. quín feram, si quíd datur.

609. *med istis* Rl. (Neue Pl. Exc. I p. 49), Bug., Lor.², **MEISTIS** A, **me tu istis** CD, Rams., Uss., **me tu tuis** B.

586. * * * Müll., Bug., Uss.; Rl., Lor. suppose a lacuna *after euge strenue.* For position of 586—588 cf. on 585—610.

588. *DA.* Cam., edd., om. in M.

666. *abest, urit male* Pius, edd., **habes turitamale** M. This v. Acid. placed after 665, and so Rl. who declared it to be spurious: so Lor., Bug.

610. **ILLUC** A, **illud** M.

612. **ETFAENUS** AM, *faenus* Rl., Lor.² (Fl. regards the *et* as having arisen from an old spelling **TIBEI**, which however is not in the MSS.). Scan *tĭb' ĕt f.;* Stud. prefers *illī́us* | *is tíbi* | *et faen-*', with hiatus after *tibi*, a scansion ridiculed by Rl. Opusc. II p. 680.

608. **quisquam** as a fem. is very rare; cf. *quemquam anum* Rud. 406, *q. alia mulier* Cist. I 1, 67, *quemquam porcellam* Mil. 1060.

586. **nominabo illum** 'I'll call the fellow's name', cf. Aul. 443 *hic pipulo te differam ante aedis.*—In the lacuna the *dan.* shouts out the name of Philolaches, as is proved by 616.

666, an *aside:* **calidum hoc est** etc., 'this is warm work: although it does not touch me, I feel it pretty hot'.

613. **inconciliare**, an exclusively Plautine verb, which occurs again Trin. 136, Bacch. 551, Pers. 834. Lang. regards it as compounded of the negative *in-* and *conciliare* 'to unite', hence 'to cause division', comparing *ignoscere=non nouisse, improbare=non probare, indecet=non decet* (Plin. Epist. III 1, 2). He therefore translates here *inc. nos* 'to pick a quarrel with us'. The generally accepted sense 'to cause trouble' 'in angustias urgere' (Uss.) is suitable in most of the passages, as Rams., Lor. and Wagn. (on Trin. 136) say.—**postules** cf. on 259.

614. **moratur** sc. *te* 'keeps you waiting'; cf. 794, 803. For the indic. see on 149.—**quin feram** etc. (*aside*) 'Nay, I'll take anything that's offer-

TH. quid aís tu ?
TR. quid uis ?
TH. quís illic est ? quid illíc petit ?
quid Phílolachetem gnátum compellát *meum*
sic ét praesenti tíbi facit conuícium ?
quid illí debetur ?
TR. ópsecro hercle *té*, iube
obíc*ere* argentum ob ós impurae béluae.
TH. iubeám — ?
TR. iube homini argénto os uerberárier.
DA. perfácile ego ictus pérpetior argénteos.
TR. audín ? uidetur*ne*, ópsecro hercle, idóneus,
danísta qui sit, génus quod improbíssumumst ?
TH. non égo istuc curo quí sit *ille aut* únde sit :
sed íd uolo mihi díci, id me scire éxpeto,
quod illúc argentumst.
TR. huíc *quod* debet Phílolaches

616. *meum* Cam., Bent., edd., om. in M.
618. *TR.* edd., om. in M. *te, iube* Cam., Müll., rec. edd., **iubi** M, *te, obici* Rl., *iubeu ibi* Ell.
619. *Obicere* Müll., Bug., Lor.[2], **Obi** M, *Iube* Rl., *Obtrudi* Pyl., Uss., *Obfundi* Reid (cf. Asin. 216).
620. *homini* Pyl. (from his MSS.), Rams., rec. edd., **in homine(-i)** M.
621. *perpetiōr*, see Intr. to Capt. B., Aul. 214.
622—628 in this order Rl., rec. edd.; in M 622—625 follow 628.
622. *uideturne* Cam., Rl., rec. edd., **uidetur** M.
624. *ille aut* Müll., rec. edd., *ego nunc* Rl., Rams., om. in M.
625. *Sed* Müll., Bug., Lor.[2], om. in M. *mi actutum dici* Rl.
626. *illuc* Rl., Lor., Bug., **illud** M. *huic quod* Müll., Bug., Lor.[2], **est huic** M, *huic enim* Uss.

ed'; the *dan.* now sees some chance of payment.

615. **quid ais tu?** 'I say' cf. *quid nunc?* 172.

616. **compellat** 'is dunning' cf. Hor. Epist. I 7, 34 *hac ego si compellor imagine* 'am brought to book', Sat. II 3, 297.

617. **praesenti** 'to your face'.

619. **obicere ob os** 'to fling into the face'; cf. on 371.

620. **os uerb.** cf. Capt. IV 2, 36.

622. **-ne** = *nonne*, cf. 660, 850, 887 *a*, Trin. 129, 136.

625. **me scire** cf. on 259, Trin. 365.

paulúm.
Th. quantillum?
Tr. quási quadragintá minas,
ne sáne id multum cénseas.
Th. paulum id quidemst.
Da. adeo étiam argenti faénus cedit. *Th.* aúdio.
Tr. quattuór quadraginta ílli debentúr minae,
dic té daturum, ut ábeat.
Th. egon dicám dare?
Tr. dic.
Th. égone?
Tr. tu ipsus. díc modo: auscultá mihi.
promítte, age inquam: ego iúbeo.
Th. respondé mihi:
quid eóst argento fáctum?
Tr. saluomst.
Th. sóluite
uosmét igitur, si sáluomst.
Tr. aedis fílius

628. So Uss. (in note), **DA. Ne** and **TR. paullum** M, *TH. Paulum id quidemst? TR. ne sane id multum censeas* Acid., Rl., Lor., Bug.
629. So Palmer, **credit audio** M (giving whole line to *TH.*), *faenus creditum argenti audio* Rl., Lor., Bug.
630. After this line Rl., Lor., Bug. insert 631, 632 which in MSS. (including A) appear after 652 *b* (652 *b* = 630). Uss. deletes 630; Rl., Lor., Bug. delete 652 *b*.

627. **quasi** 'a matter of' cf. on Capt. Prol. 20.
628. **ne** final, cf. 613, 1023.—**id** i.e. *quad. minae* cf. Trin. 405, Asin. 90. 398. The answer of Th. is ironical.
629. **adeo cedit** = *eo accedit* (Palmer); cf. Aul. 519 *ibi ad postremum cedit miles.*—**audio,** impatiently, as often in Plaut. and Ter., 'So you have said' equiv. to 'Have done!'; cf. Mil. 798 *audio: ne mi ut surdo uerbera auris*, Phorm. 160.
633. **dicam dare** cf. on 17, 55.
636. **eo est argento factum** 'has been done with (become of) the money' for this abl. after *facere*, *fieri* and *esse* cf. Mil. 459 *quid facies ea* (*machaera*)? 'What will you do with it?' Capt. v 1, 31 *meo minore quid sit factum filio*, Mil. 299 *quid fuat me nescio*, Trin. 157 *siquid eo fuerit* 'if anything happens to him', and Most. 231, 346, 1166.

tuos émit.
Th. aedis?
Tr. aédis.
Th. euge, Phílolaches
patríssat: iam homo in mércatura uórtitur. 639
ain tu aédis?
Tr. aedis ínquam. sed scin quóiusmodi? 642
Th. qui scíre possum?
Tr. uáh.
Th. quid est?
Tr. ne mé roga.
Th. nam quíd ita? 644,
Tr. speculicláras, *cl*arorém merum. 645
Th. bene hércle factum. quíd, eas quanti déstinat?
Tr. taléntis magnis tótidem, quot ego et tú sumus.
sed árraboni has dédit quadragintá minas: 648

639. After this line Rl., Lor., Bug., insert 640, 641, which appear after 650 in M: Uss. inclines to reject them altogether as disturbing the sense in either place.

642. *quoius*-, one syll., cf. 817 f., 908; monosyllabic *eius*, *huius*, *quoius* are frequent in Plaut.

644, 645. *TR.* Cam., edd., om. in M. *speculiclaras* Ell., **speculo claras** M, Rl., rec. edd. (assuming that a line has been lost after *nam quid ita*; but not so Uss.). *clarorem* Cam., Rl., Rams., Lor., Bug., **canorem** M, *candorem* (cf. Men. 181) Speng., Uss.

648. After this v. Rl., Lor., Bug. suppose a line to have fallen out which would have explained *ei* (650).

638. **euge...uortitur** (639), an aside; after which Theopr. resumes the dialogue.—**uortitur** = the classical *uorsatur*; **iam in m. u.** 'is already in the trading line'.

643. **uah** 'whew!', an expression of admiration; cf. on 256.—**ne roga** cf. on 576.

645. **speculiclaras** 'mirror-bright', agreeing with *aedis* (acc.) in 642.—**claror** is formed from *clarēre*, on the analogy of *candor* [*candēre*], *liuor* [*liuēre*], etc., etc.

646. **quid**, 'harkye'.—**destinat.** Lang. has shown that this verb means simply 'to buy' in Plaut., cf. 974, Rud. 45, Epid. 487. The tense is usually taken to be present (historical); but perh. we have here an instance of the contracted perfect in *-at* cf *perturbat* 656, and cf. Lucret. I 70, V 396 (note of Lachm.), VI 587: see too Munro on III 1042.

647. **talentum magnum**, an Attic talent (again 913) = 60 minae; cf. *octoginta minae* 918 (2 × 60 = 120 − 40 = 80).

648. **arraboni** (1013 = *pignori* 978) 'part payment'. The

650 hi*nc* súmpsit, quas ei dédimus. satin intéllegis?
640 nam póstquam haec aedes íta erant ut dixí tibi,
641 contínuost alias aédis mercatús sibi.
651 Th. bene hércle factum.
Da. heus, iam ádpetit merídies.
652 Tr. apsólue hunc quaeso, uómitu ne hic nos énecet.
quattuór quadraginta ílli debentúr minae,
631 et sórs et faenus.
Da. tántumst: nihilo plús peto.
632 Tr. uelím quidem hercle ut úno nummo plús petas.
653 Th. aduléscens, mecum rém habe.
Da. nempe aps té petam?
Th. petitó cras.
Da. abeo: sát habeo, si crás fero.
655 Tr. malúm quod isti dí deaeque omnés duint:
ita méa consilia pérturbat paeníssume.

650. *Hinc* Pyl., edd., **Hic** M. **quas ei** B, **quasi** CD.
651. *DA.* Pyl., edd., **om in** M. *meridies* Saracenus, edd., **meridie** M.
652*a*. *uomitu* Bo., Rl., rec. edd., **uomitum** M. 652*b*. See on 630.
656. *paenissume* Prisc., edd., **plenissume** M.

word is prob. Phoenician (Heb. 'êrâbhôn).

650. **hinc** = *ab hoc* (*danista*) cf. on 547.—**ei** 'sc. *qui uendidit*, quod facile intelligitur' Uss.; cf. 628, 788, Capt. II 1, 30 *si id palam prouenit* for similarly vague uses of the pronoun.

632. **uelim** etc. 'I should like to see'.—**uno nummo plus** 'a single farthing more': cf. Cic. pro Rosc. Com. IV 10 *Hic tu si amplius H. S. nummo petisti, quam tibi debitum est, causam perdidisti.*

653. **adulescens**, without reference to age: 'my good fellow', cf. Trin. 889, Rud. 941 etc., and note of Rams.—**mecum rem habe** 'you may apply to me': cf. Pers. 576, Truc. 152.

655. **quod** puts the curse in relation to the last speaker's remark: 'wherein may the Gods confound you?' cf. Amph. 563, Pseud. 1130. Lor. and Uss. say *quod* = *aliquod*, for which Ter. Eun. 252 might be compared: *negat quis, nego; ait, aio* (where *quis* = *aliquis*).

656. **ita** cf. on 56.—**paenissume** a humorous superlative of *paene*, also in Aul. 463, 660: cf. *pectore penitissumo* Cist. I 1, 65 from *penitus*; cf. *ipsissumus* Trin. 988, and the comparative in Poen. 991 *nullust med hodie Poenus Poenior.*

nullum édepol hodie génus est hominum taétrius
nec mínus bono cum iúre, quam danísticum.
Th. qua in régione istas aédis emit fílius?
Tr. ecce aútem perii.
Th. dícisne hoc quod té rogo?
Tr. dicám: sed nomen dómini quaero quíd siet.
Th. age cómminiscere érgo.
Tr. quid ego núnc agam,
nisi *id unúm* ut *nostro dé* uicino hoc próxumo,
eas émisse aedis húius dicam fílium?
calidum hércle audiui esse óptumum mendácium.
quidqué*st* dicundumst ét decretumst dícere.

657. **GENUSESTHODIE** A, acc. to Schwarzm.
661. *quod* Z, cf. Pers. 623, *quod nomen tibist?* (A, *quid* M), and again in 700.
663. **nisi ut in** (DF om. *ut*) **uicinum** (**uitiunum** B) **proximum mendacium** M. Rl. perceived that *mendacium* had crept in from 665, and proposed *nisi ut in uicinum hunc proxumum rem conferam* (leaving asyndeton between 663 and 664; so too rec. edd.); my emendation is based upon the similarity of *id unum* to *uicinum*: cf. too 669. Ell., retaining *mendacium*, suggests *proximem* (from *proximare*, as trans. verb).
664. **Eas** M, *Eius* Rl., Lor.
665. After this v. Acid. inserted the v. which in M follows 609.
667. *Quidquest dicundumst et* S., **Quidquid dei dicunt id** M, *Quicquid dehinc dicam, nunc id* Rl., Lor., Bug., *Quicquid dein fiet, id* Rl. (in crit. note), Uss. For *quidquest* cf. Truc. 254. **decretumst** CD, Uss., **rectum est** B, Rams., *certumst* Rl., Lor., Bug.

657. **hodíe** 'non tempus significat, sed iracundam eloquentiam et stomachum' Donatus on Ter. Ad. 215; cf. 1073 and *nunquam* as an emphatic *non*, cf. on 164, Capt. II 3, 48.
658. **minus b. c. iure**, 'more unreasonable'.
660. **dicisne**, cf. on 622.
661. **nomen quaero**, cf. on 389.
662. **comminiscere** 'try and think': cf. Trin. 915 *litteris recomminiscar*.
663. **nisi id unum ut** cf. on 278.
665. **calidum** 'served up hot', i.e. from over the way, as hot food is served straight from the kitchen: similarly *calidum consilium* Mil. 226, Epid. 256, 141, *calide, quidquid acturu's, age*, ibid. 256; cf. Most. 666.
667. **quidquest dicundumst** 'I must say the first thing that turns up': *quidque* = *quidquid*, so *quemque* = *quemquem* Mil. 156, 160, Capt. IV 2, 17, 18. The clause *quidquid est* is often thus used as the object or subject of a sentence; cf. Men. 1153 *uendam quidquid est* 'all I have', Mil. 1372 *iam patiar quidquid est*, ibid. 37 *PY. quid id est? AR. quidquid est* 'anything you like'.

TH. quid ígitur? iam comméntu's?
TR. di istum pérduint.
immo ístunc potius. dé uicino hoc próxumo
tuos émit aedis fílius.
TH. bonán fide?
TR. siquídem es argentum rédditurus, túm bona:
si rédditurus nón es, non emít bona.
TH. bon*o* ín loco emit, pérbono.
TR. immo óptumo.
TH. cupio hércle inspicere hasce aédis. pultadúm foris,
atque éuoca aliquem *huc* íntus ad te, Tránio.
TR. ecce aútem perii: núnc quid dicam néscio.
iterúm iam ad unum sáxum me fluctús ferunt.
quid núnc? non hercle, quíd nunc faciam, réperio.
manufésto teneor.
TH. éuocadum aliquem ócius,

671. *si quídem ĕs* S. (in spite of the length of *ēs* in Plaut. and Ter.; *quíd' ĕs* is like *quód ĕst* Trin. 630 etc., Intr. to Capt. A (i): cf. *si quídem hĕrcle* 229 and note), *si quidem és* Rl., Lor., Bug., *si quidem tu argentum redditurus's* Uss. (so A acc. to Gepp.).

673. *Bono* Madvig, **Non** M, *Sane* Uss. It is clear throughout that Theopr. is quite satisfied with the bargain. *perbono* is by Madv. made part of TR.'s speech, in which I have not followed him: ACD indicate no change of speakers, B has the symbol **SI.** (in other places **S** = Tranio i.e. *Seruos*) before *immo* (*TR. immo* FZ). *in optumo* Rl. (so A acc. to him, **OPTUOPTUMO** acc. to Gepp.), Lor., Bug.; I scan with hiatus at the change of speakers: cf. on 567. (Is it possible that *optuoptumo* is a humorous superlative, = 'best of best'? If so, perh. read *immo in optuoptumo*, striking out *perbono* as a gloss.)

675. *huc* Rl., Bug., Lor.[2], om. in all MSS.

676. *perii* Rl., A (acc. to Gepp.), rec. edd., **iterum** M.

679. **OCIUS** A, edd., **foras** M.

668. **di ist. perduint,** 'Bother the name!' (lit. 'the man'): similarly the Sycophant (Trin. 923) on recovering the name Charmides *qui istum di perdant*.

669. **immo ist. potius,** an aside, to the audience, 'or rather the *man*' i.e. Theopr.; for the ambiguity of *istunc* cf. 540 f.

670. **bonan fide?** 'honour bright?', which Tr. pretends to misunderstand as = *bonan fide emit*.

677. **unum** 'the same' i.e. as before. For *unus* = *idem* cf. Capt. Prol. 20 *una aetas*, III 1, 28 *una res est*, Men. 56, 1122 etc.

679. **manufesto** 'in the act',

roga círcumducat: heús tu.
Tr. at hic sunt múlieres:
uidéndumst primum,utrum éae uelintne an nón uelint.
Th. bonum aéquomque oras. pércontare *ergo* ét roga:
ego híc tantisper, dum éxis, te opperiár foris.
Tr. di té deaeque omnes fúnditus perdánt, senex:
ita *me ét* mea consilia úndique oppugnás male.
eugé, eccum optume aédium dominús foras
Simó progreditur ípsus. huc concéssero,
dum míhi senatum cónsili in cor cónuoco.
igitúr tum accedam huc, quándo, quid agam, inuénero.

681. **uelintne an** M, **UELINTAUTNON** A (acc. to Rl., **UELINTNEAUTNON** acc. to Schwarzm.).
682. **oras** M, **ROGAS** A (acc. to Schwarzm.) *percontare ergo* Guy., Uss., **percontare** M, **PERCUNCTARE** A, *i percontare* Rl., Lor., Bug.
685. *me et* S., om. in M. *tu undique* Rl., Bug., Lor.[2], *cundique* Rl. (Opusc. III p. 142). **MALE** A, edd., **mala** M.
686. *Eugé, eccum optume* (with hiatus after the interjection) S., **EUGAE** A, **Fuge optume eccum** M, *Euge eccum huc opt.* Rl., Bug., Lor.[2]
689. **HUC** ACD, **hunc** B, edd. (but this seems questionable in the face of MSS. and the fact that Plaut. regularly uses *accedere*, as a verb of motion, either absolutely, cf. 543, 717, or else followed by *ad* e.g. Mil. 494 *accedam ad hominem*, Pseud. 312 etc.; in Epid. 149 *accedam periculum* the verb is metaphorical.

ἐπ' αὐτοφώρῳ, cf. Trin. 911, Pseud. 747, 1160, Most. 511 *man. opprimere*, Aul. 465 *fur manufestarius.*—**ocius** is a positive, as in Truc. 803, Pseud. 758, Virg. Aen. V 828.

680. **heus tu** 'do you hear?'

682. **orare** here='to say', as in *orator, oratio;* cf. Men. 156, Rud. 184, Virg. Aen. VII 446 *iuueni oranti*, x 96 *Talibus orabat Juno.*

683. **hic**, a place off the stage. Exit Theopr.—**dum** 'until', cf. 688.

686. **optume** 'in the nick of time'.—**dominus** 'owner'.

687. **huc** i.e. into the *angiportus* cf. 1046.—**concessero** '*meanwhile* I will retire': the same sense attaches to the fut. perf. in Trin. 625, 1007, Aul. 658 (with *tantisper*), Pseud. 573 (with *interea*): cf. on 590.

688. **senatum cons. conu.** 'summon my thoughts to meet in council', cf. 1049 f., Aul. 541 *quid tu te solus e senatu seuocas?* 'from the consultation', Epid. 159, Mil. 592 *redeo in senatum rusum.*

689. **igitur tum** cf. on 132. —**huc**=*ad hunc* cf. on 547.

SIMO. THEOPROPIDES. TRANIO.

SI. Mélius anno hóc mihi nón fuít domi,
néc quod una ésca me iúuerít magis.
prándium uxór mihi pérbonúm dedit;
núnc dormitúm iubet me íre: minume.
nón mihi fórte uisum ílicó fuit,
mélius quom prándium, quám solét, dedit.
uóluit in cúbiculum abdúcere me anus:
nón bonust sómnus de prándio: apage.

690—746. The THIRD CANTICUM falls into two sections: *A* (690—717) cret. dim. + *either* ⏓⏑⏓⏑⏓ (=108), *or* ⏓⏑⏑⏑⏓ (=336), *or* ⏓⏑– | ⏓⏑⏓ (=cret. tetram.).

691. So A, edd., **ne (nec) quod esca una meruerit** M.

695. *quom* Gulielmius, edd., **QUAM** AM. **SOLET** A, edd., **solum** M.

697. *bonust somnus* Rl., rec. edd., **bonus somnus est** M; A has **BONUMSTSOMNIUM** (acc. to Rl.), **BONUMESTOMNUM** (acc. to Schwarzm.).

Enter Simo from his house. Tranio listens to his soliloquy.

690. **Melius non fuit domi** 'I have not been so well entertained at home'; cf. the opening of I 2. For *bene* (*male*) *esse* cf. 52, 710, Men. 603; sometimes personally, e.g. Men. 485 *minore nusquam bene fui dispendio.*

691. **nec quod** etc. with slight anacoluthon, =*et* (*iam annus est*) *quod* ('*since*')...*non*, cf. on 158, 471.—**una esca** 'any single meal' (here almost=*ulla esca*), cf. Pseud. 76 *non queo lacrumam exorare ut exspuant unam modo* 'a single tear', Aul. Prol. 23 *huic filia unast* (=*unica*), 77 *unam litteram longam*, Asin. 421, Bacch. 968, Truc. 490, Ter. Andr. 118 *forte unam conspicio adulescentulam* 'one particular girl'. Slightly different uses of *unus* are: (ii) 'one and the same', see on 677; (iii) 'only', 'alone', Stich. 617 *tibi uni*, Curc. 495 *quibus sui nihil est nisi una lingua*, Trin. 166 *unos sex dies*, Bacch. 832, Pseud. 54; (iv) the word becomes weakened so as to be almost =*aliquis* (τις) or even the indef. article; Most. 983, 1002, Capt. III 1, 22 *dico unum ridiculum dictum*, Epid. 453 *ego magis unum quaero, meas* (sc. *pugnas*) *quoi praedicem*, Stich. 153 *unus seruos.*

694. **non forte** 'not accidental'=*non temere*, cf. Aul. 616 *non temere est quod coruos cantat*, Bacch. 921 *quos non dabo temere etiam, priusquam*...; so *non temerarium est* 'not for nothing', Aul. 182.—**uisum fuit,** Plautine for *uisum est*, cf. 994 Aul. 454 *coctum ego conductus fui*, Mil. 118, Amph. 457; cf. on 821.

695. **quom** with indic., cf. on 29.

697. **de prandio** 'immediately after luncheon'.

clánculum ex aédibus me édidí foras:
tóta turgét mihi uxór, sció, domi.
Tr. rés paratást mala in uésperum huíc seni:
nam ét cenandum ét cubandúmst *eí* male.
Si. quóm magis cógito cúm meo animo:
sí quis dotátam habet úxorem átque anum,
néminem sóllicitat sópor: ibi ómnibus
íre dormítum odiost. uélut*i* núnc mihi
éxsequi cérta res ést, ut abeam
pótius hinc ád forum, quám domí cubem.
átque pol néscio ut móribús sient
uóstrae: *de* hac, sát scio, quaé m*e* habét male,

699. **SCIO** A, Rl., rec. edd., **scio nunc** M.
700. **MALE** AF.
701. **et cubandumst** M, **STET**(or **EIET**)**CUBANDUMST** A. *ei male* Rl., rec. edd., **MALE** A, **ni trahis male** M (perh. = *si intrabit*, a gloss).
703. So Speng., Lor.[2], **UXOREMATQUEANUMHABET** A, **uxorem......habet** (with lacuna) M.
704. *sublicit* (= *sublectat* Mil. 1066) Speng., to avoid the choriambus; see Intr. p. xxvi. **SOPORIBIOMNIBUS** A, edd., **sopo......**M.
705. *ueluti* Rl., rec. edd., **UELUTNUNCMIHI** A, **ue......**M.
709. *de hac* S., **HAEC** AM, Uss., *at haec* Rl., Lor., Bug. (with anacoluthon in 710). *quae me* Lor., **quam** M, *quam me* Rl., Bug., and (with .) Uss., *quamquam* Speng. *habet* Herm., rec. edd., Speng., **habeat** M.

699. **tota turget** 'is in a perfect fury', cf. Merc. 959 *tota in fermento iacet.*

700. **res mala** 'trouble', cf. on 61.—**uesperum** 'supper', cf. on 67.

702. **cogitare cum an.** cf. *inuestigare cum an.* Aul. 707.

703. **si quis...habet, neminem,** loosely for *neminem eorum qui...habent.*

704. **sollicitat** 'troubles with its visits', cf. Cas. II 3, 10 *myropolas omnes sollicito.*—**ibi** 'in such cases' cf. 109.

705. **ueluti** 'for instance'; cf. on 159, 299 (*uel*).

706. **exsequi** pleonastically, as in Merc. 934.—**certa res est** = *certum est;* cf. Trin. 270, Amph. 705 etc.

708. Familiar addresses to the audience were common on the Plautine stage, cf. 280 f., and on Capt. Prol. 10. The tyranny of rich wives is also a favourite theme with Plaut. cf. Aul. 169, 526 f.

709. **de hac** 'owing to her', cf. Truc. 741 *de eo* (*argento*) *nunc bene sunt tua uirtute.*—**me habet male** 'is the plague of my life', cf. Men. 569 *male habeas.*

péius posthác fore, quám fuít, mihi.
Tr. *si* ábitus tuos tíbi, senex, fécerít male,
níhil erit quód deorum úllum accúsites:
te ípse iure óptumo mérito incusés licet.
témpus nunc ést senem hunc ádloquí mihi.
hóc habet: répperi quí senem dúcerem,
quó dolo a mé dolorém procul péllerem.
áccedam. dí te ament plúrumúm, Simo.
Si. sáluos sis, Tránio.
Tr. út uales?
Si. nón male.
quíd agis?
Tr. hominem óptumum téneo.
Si. amicé facis,
quóm me laudás.
Tr. decet cérte.
Si. *at* hercle haúd bonum
teneo seruom * * * * * *

710. **PEIUS** AB^{2}D^{2}F, **Pelius** (i.e. the archaic *Peiius*) B^{1}CD^1. *fore* = ⏑ – in caesura : cf. Intr. p. xxix.
711. *Si* Cam., edd., om. in M, *Abitus si tibi* Speng.
712. **ULLUM** A, edd., **nullum** M.
718—746. Section *B*. Cret. tetram. except 728, 737, 740 (=troch. sept.), 731=108, 742—745=iamb. octon., 746=iamb. sept.
719. *amice* FZ, edd., **ua amice** M, *uah, amice* Speng.
720 f. So Rl., Lor.; **hercle te habeo hau | Bonum teneo seruom** M.

714. **adloqui** = *adloquendi* (*ut adloquar*).

715. **hoc habet** 'I have him!' 'a palpable hit!' lit. 'he has it!' (metaphor from the arena): cf. Mercutio's 'I have it! and soundly too' Rom. and Jul. iii 1. Tran. is triumphing in imagination at the success of his stratagem, as in Rud. 1143 Gripus anticipates the discomfiture of his opponent with *hoc habet* 'she's in for it'.—**ducerem** 'lead by the nose' cf. *ductare* 845. For the sequence of tenses see on 89 *b*.

716. **dolo—dolorem**, a pun like *pessumis pessum* 1171. Perh. 'stroke of wit'—'strokes of the whip'.

719. **quid agis?** prop. 'how do you do?' cf. Hor. Sat. i 9, 4 *quid agis dulcissime rerum?* Tran. plays upon the phrase, as in 368.—**teneo** 'am holding by the hand'.—**amice f.** ironically.

741. Theopr. gets impatient.—**isti** = *istic*.

Th. heía, mastígia, ad mé redi.
Tr. iam ísti ero.
Si. quíd nunc? quam móx—?
Tr. quid est?
Si. quód solet fíeri hic
† intus. *Tr.* quid id est? *Si.* scis ibi quod solet fieri.
† * * * * * loquar.
† sic decet * * * morem geras.
† uita quam sit breuis simul cogita. * quid *
Tr. ehem,
uíx tandem percépi super his rébus nostris té loqui.
Si. músice hercle ágitis aetátem ita ut uós decet:
uíno et uictú, piscatú probo, eléctili
cólitis uitam.
Tr. ímmo uit*a* ánti*d*hác erat:
núnc non es*t*, cum ómnia haec éxciderúnt *bona.*
Si. quídum?
Tr. ita *hic* óppido occídimus omnés, Simo.

741 was transposed by Rl. from this, its place in the MSS, to a position (after 740) where it is as little suitable to the context as here. *TR. iam isti ero* Herm., Rl., Lor., Bug., **eram istic ero** M, **CUMERO** A.

722. *SI.*, *TR.*, *SI.*; so Rl., Rams., Lor., Uss. **FIERIHIC** A, Rl., rec. edd., **fieri | Hic** (723) M.

723—726. This passage cannot be restored unless further light is thrown upon it by a renewed collation of A. 723. So A, except that it omits *TR.*, *SI.*, and has **TIBI** for *ibi* (Ell.); M have a lacuna followed by **quid id est** at end of line; 724—726 are given as they stand in M.

731. *Colitis uitam* Rl. (in crit. note), **Vitam colitis** M, *vita* FZ, edd., **uit (ut)** M. *antidhac* Rl. (ibid.), **antehac** M.

732. *non est* S., **nobis** M. *cum omnia* Ell., **communia** M. *bona* Rl. (ibid.), Speng., Lor.[2], om. in M.

733. *hic* Herm., Rl., om. in M.

722. **quid nunc** 'I say': cf. 172.—**quam mox?** i.e. *continuabitur quod solet fieri hic:* trans. 'how much longer?'—**quid est?** 'what do you mean?'—**quod solet f. h.** 'the usual goings on here'.

729. **musice** ἅπαξ λεγ. 'in fine style', =μουσικῶς cf. ὄψον σκευάσαντα μουσικῶς Trag. Com. Gr. IV 583.

730. **uictu** cf. on 45.—**piscatu** cf. 67.—**probo, electili.** For the asyndeton cf. on 104: for sense of *probus*, on 241.

731. **uita** 'a life worth living'.

SI. nón taces? próspere uóbis cuncta úsque adhuc
prócesserúnt.
TR. ita ut dícis facta haúd nego.
nós profectó probe ut uóluimus uíximus:
séd, Simo, ita nunc uéntus nauem *nóstram* deseruít—
SI. quid est?
quó modo?
TR. péssumo. *SI.* quaéne subdúcta erat
túto in terra? TR. eí!
S. quid est?
TR. mé miserum! óccidi.
SI. quí?
TR. quia uenit náuis, nostrae náui quae
frangát ratem.
SI. uel*l*em út tu uelles, Tránio. sed quíd est negoti?
TR. éloquar:
erus peregre uenit.
SI. tunc †........... cor tenditur:

737. *nostram* Rl., Speng., Lor.², om. in M.
738. *TR.* and *SI.* Bo., edd., om. in M. *quaene* Pyl., Bent., edd., **quae nec** M.
739. With hiatus after *me miserum!* which = an interjection.
740. *nostram ui* Acid., Uss. **ratem** M, *trabes* Lor., *trabem* Speng.
742. *Vellem* Bo., Rl., Lor., Bug., **Velim** M.
743. *tunc tibi actutum* (with hiatus in diaeresi) Rl., Lor., *tunc*

734. **non taces** 'tush!' 'how can you say so?' cf. Asin. 931, Bacch. 470, 627.

737. The consecutive *ut* clause is suppressed by the interruption of Simo.

738. **pessumo** sc. *modo*, 'most vilely'.—**quaene** i.e. *eamne dicis quae* 'do you mean the one which etc'; so Mil. 13 *quemne ego seruaui in campis Curculioniis?* Trin. 360 *quin* (= *quine*) *comedit quod fuit?*, Rud. 1019 *quemne ego excepi in mari?*

740. **quae frangat** 'to smash'.—**ratis** 'est, ut uidetur, πλάτη, (oar)' Rl., and so Lobeck in Paralipp. p. 439, who compares a fragment quoted by Festus p. 273 M (from Attius?) *repercutio ratibus mare* (cf. Trag. Rom. Rell.² p. 235). It is perh. more likely that *ratem* here = 'the timbers' of the ship.

742. **uellem ut tu uelles** 'I could have wished as you' i.e. I sympathize with you: cf. Seneca Epist. LXVII 13 *utrum tandem illi dicturus es 'uellem quae uelles' et 'moleste fero' an 'feliciter quod agis?'*

inde férriterium: póstea—
Tr. *pol pér tua te g*enua ópsecro,
ne indícium ero faciás meo.
Si. e me, né quid metuas, níl sciet.
Tr. patróne, salue.
Si. níl moror mi istíusmodi cluéntis.
Tr. nunc hóc, quod ad te nóster me misít senex—
Si. hoc míhi responde prímum, quod ego té rogo:
iam de ístis rebus uóster quid sensít senex?
Tr. nil quídquam.
Si. num quid íncrepauit fílium?
Tr. tam líquidust, quam liquida ésse tempestás solet.
nunc te hóc orare iússit opere máxumo,
ut síbi liceret ínspicere hasce aedís tuas.
Si. non súnt uenales.
Tr. scío equidem istuc: séd senex
gunaéceum aedificáre uolt hic ín suis
et bálineas et ámbulacrum et pórticum.

flagrum tergo tuo Uss. *chorda tenditur* Cam., Rl., Rams., Lor., Bug. (but *chorda* is not elsewhere used of a rope for binding a slave), *portenditur* Uss.

744. *TR. pol per tua te g-* Rl., Rams., Lor., Bug., om. in M.

747. Senarii follow (to v. 782). **meme misit** M.

750. *numquid* FZ, edd., **unum quid** M.

744. **ferriterium** a humorously formed word equiv. to *ergastulum:* cf. *ferritribaces uiri* 356, *Ferriterus* as name of a slave Trin. 1022.—**per tua te g.** cf. on 222.

747. **hoc, quod m. m. s.** 'as to the business on which old master sent me'. The sentence is not finished owing to the interruption of Simo: for *quod misit* cf. *quod me miseras* 786.

749. **quid**=*aliquid*, cf. Pseud. 29 *an habent quas gallinae manus?*, Rud. 487 *siquis cum eo quid rei commiscuit*, Ter. Eun. 252 *negat quis, nego.*

751. **liquidus** 'quiet', cf. Epid. 643 *animo liquido et tranquillo*'s, Catull. LXIII 46 *liquida mens.*—**tempestas** trans. '*fine* weather', although the word *tempestas* does not in itself mean this (cf. 108): cf. Mil. 664 *leniorem dices quam mutumst mare* ('than a *calm* sea is silent').

755. **gunaeceum** 'a set of women's apartments': the Greek word commonly used was not γυναικεῖον but γυναικωνῖτις.

756. **balineae**. This fem. pl. (of *balneum*=βαλανεῖον) is the only form employed by Plaut. for 'a bath' whether public or (as here) private.—**ambulacrum**, cf. on 817.

SI. quid *sómni* somniáuit?
TR. ego dicám tibi:
dare uólt uxorem fílio quantúm potest:
ad eám rem facere uólt nouom gunaéceum.
nam síbi laudauisse áit hasce architéctonem
nescío quem exaedificátas insanúm bene.
nunc hínc exemplum cápere uolt, nisi tú neuis.
†*SI.* nam *quór* ille ex malo hínc opere exemplum *éx*petit?
TR. quia esse aúdit aestate íbidem uictum pérbonum,
et cólumem sub sole, úsque perpetuóm diem.
SI. immo édepol uero, quom úsquequaque umbrást, tamen
sol sémper hic est úsque a mani ad uésperum.
quasi flágitator ástat usque ad óstium:

757. *quid somni somniauit* Müll., Bug., Uss., **quid consomniauit** M, *hem quid consomniauit* Rl., Lor.

759. *gynaeceum nouom* Guy., Bo.; but *gynaecĕum* (= γυναικεῖον) is like *platĕa* = πλατεῖα Trin. 840, *Seleucĭa* = Σελεύκεια Trin. 901.

760 f. are given as restored by Stud. from A: **laudasse hasce ait** M (760); **esse aedificatas has sane bene** M (761).

763. The reading in this line is quite uncertain; further light may be expected from A. I have followed Bug. **NAMILLEEOMALUMHINCOPERE.........**A, **Nam ille eo malo.........opere ex te exemplum petit** M.

764 f. So Ell., **QUIAESTAUDITUMESSEAESTATEIBIDEMUICTUMPERBONUM** A, **Quia hic............esse aestate perbonam** M.
ibĭdem always in Plaut.; cf. on Trin. 203.

765. **TESUBSOLECOLUMEMUSQUEPERPETUUMDIEM** A, **Sub diu col... ....perpetuum diem** M.

767. **HUC** A. **USQUEAMANIST** A (acc. to Gepp.), Uss.

758. **quantum potest** 'as soon as may be' prob. impersonally as Pers. 51 *sed recipe te quantum potest*, ibid. 142, 578, cf. *qui potest* 375: but it might also be the personal constr., cf. Aul. 119 *me rursum quantum potero tantum recipiam* and note.

761. **insanum bene** 'awfully well'; *insanum* is an adv. in Plaut.; so Mil. 24 *epityrum illi estur insanum bene* 'eats *à ravir*' (Tyrrell), Trin. 673 *insanum malumst hospitium*, Most. 908.

762. **neuis**, cf. on 110.

763. **exemplum expetere**, cf. 103, 1116.

765. **columem** = *incolumem*, as in Trin. 743; cf. Loewe Act. Societ. Philol. Lips. II p. 466.

768. **flagitator** 'a dun'.

nec mi úmbrast usquam, nísi si in puteo quaépiamst.
Tr. quid? Sársinatis écquast, si Vmbram nón habes?
Si. moléstus ne sis: haéc sunt sicut praédico.
Tr. attámen inspicere uólt.
Si. inspiciat, sí lubet.
si quíd erit, quod illi pláceat, de exempló meo
ipse aédificato.
Tr. eón? uoco huc hominém?
Si. uoca.
Tr. Alexándrum magnum atque Ágathoclem aiunt máxumas
duo rés gessisse: quíd mihi fiet tértio,
qui sólus facio fácinora inmortália?
uehit híc clitellas, uéhit hic autem altér senex.
nouícium mihi quaéstum institui nón malum:
nam múliones múlos clitellários
habént, ego homines hábeo clitellários.
magní sunt oneris: quícquid inponás, uehunt.

769. *umbrast usquam* Bug., **UMBRA..USQUAMST** A, **umbra usquam est** M.
774. *i uoca* Acid., Rl., Rams., Lor., Bug.
775. *Ălĕxándrum:* cf. *Ắlĕxandér* Bacch. 947.
781. *homines habeo* Pyl., Rl., Bug., Lor.[2], **HABEOHOMINES** AM. After 782 M begin a new scene, but not A.

770. **Vmbram**, a pun on *umbra* (769): 'if you don't keep any *shade*, perhaps you keep a *maid* from Sarsina?' Sarsina, a town in Umbria, was the birthplace of Plaut.

773. **de exemplo meo** 'after my pattern', 'on the model of mine'; cf. Mil. 1029 *de meis uenator uerbis* i.e. 'take your cue from me', Asin. 210 *meo de studio studia erant uostra omnia.*

774. **eon?**=*eamne?* as *quid ago?* 368=*quid agam?*

775. Monologue of Tranio, as he crosses the stage in order to find Theopr.

776. **duo gessisse** 'were two men who did', cf. Epid. 626 *quem Apella atque Zeuxis duo pigmentis pingent ulmeis.*—**quid** etc. 'how about a third, myself?' Note the difference between *quid mihi fiet* and *quid me fiet* (explained on 636); cf. 435.

777. **solus** 'single-handed' (=*sine exercitu*).

778. **uehit hic clit.** 'here's one old fellow heavily saddled', cf. 430 and note.—**autem** like καὶ...δέ, cf. *neque autem* 'no more does' Aul. Prol. 29.

782. **magni sunt oneris** 'they have broad backs': for

nunc húnc hauscio án conloquár: congredí*bor*.
heus Théopropides.
Th. hém, *nam* quis híc nominát me?
Tr. eró seruos múltimodis súo fidus.
Th. únde is?
Tr. quod mé miserás, adfero ómne inpetrátum.
Th. quid ílli, opsecró, tam diú destitísti?
Tr. sení non erát otium: íd sum opperítus.
Th. antíquom optinés hoc tuóm, tardus út sis.

783—803. Fourth Canticum: bacchiac tetram.

783. **hauscio** M, Rl., rec. edd., **HAUDSCIO** A. *congredibor* Rl., Bug., Lor.^{2}, **CONGREDIAR** AM.

784. *nam* Bug., Lor.^{2}, om. in M. Ell. would scan *Heus Theoprop* | *ides hem* | etc., allowing –⏑⏑⏑, in the case of a proper name, to stand for ⏑––.

785. **MULTIMODIS** A, Rl., rec. edd., **multum** M. *suo fidus* Rl., rec. edd., **FILIUS** A, **suo fidelis** M. **UNDEIS** (with space for name of speaker) A (acc. to Stud.), Rl., rec. edd., om. in M.

786. **MISSERAS** A, Rl.

787. *illi* Bo., Bug., Lor.^{2}, **illic** M. *restitisti* Lamb., Rl., Lor.

788. **ERATOTIUM** A, edd., **otium erat** M. For *erāt* cf. Intr. to Capt. B; Intr. to Aul. p. xix.

789. **sis** M, edd., **SIES** A.

the gen. of quality cf. Men. 100 *escae maxumae*, Hor. Sat. i 1, 33 *magni formica laboris*.

783. Dialogue of Tranio and Theopr.; the latter has been waiting in the neighbourhood of the house, and is in a bad temper.

784. **nam quis**, cf. on 191.

785. **multimodis**, cf. on 54.

786. **quod**, cf. on 747.

787. **illi**, cf. on 315.—**destitisti** 'absented yourself', lit. 'stood aloof'; '*desistere: discedere, recedere*' Bodl. Gloss. The word is prob. extant in this sense only here and Men. 777 *quid ille autem abs te iratus destitit*, and ibid. 810.

788. **id** i.e. 'his convenience', cf. on 650.

789. **optines hoc tuom** 'you stick to your old habit', cf. Trin. 123 *non istuc meumst* 'that is not my way', 445 *hau nosco tuom* 'this is not like you', Hor. Od. iii 29, 57 *non est meum, si mugiat* etc.—**ut sis.** A noun clause standing in apposition to some word in the principal clause, or as subject or object of the same (except after 'uerba sentiendi uel declarandi' etc.), is regularly expressed by *ut* with subj.: cf. 992, Asin. 190 *non meumst...ad te ut mittam gratiis*, Capt. iii 4, 51 *est miserorum ut maleuolentes sint*. But the acc. with infin. is also sometimes used, e.g. Stich. 716 *haud tuom istuc est, uereri te*, Poen. 572 *haud uostrum est, iracundos esse*.

Tr. heus tú, si uolés uerbum *unum* hóc cogitáre:
simúl flare sórbereque haúd factu fácilest:
ego híc esse et ílli simítu haud poté *f*ui.
Th. quid núnc?
Tr. uise, spécta tuo úsqu*e* arbitrátu.
Th. age *í*, duc*e* mé.
Tr. num morór?
Th. supsequór te.
Tr. senéx ipsus ánte ostium éccum opperítur.
sed út maestus ést, se hasce *aedís* uendidísse!
Th. quid tándem?
Tr. orat út suadeám Philolachéti,
ut ístas remíttat sibí.
Th. haud opínor.
sibí quisque rúri metít. si male émptae
forént, nobis ístas redhibére haud licéret.

790. *unum* S., om. in M, *hoc uerbum* Rl., Bug., Lor.[2]
792. **SIMITU** A (acc. to Gepp.), Rl., rec. edd., **simul** B, **simulet** CD. *pote fui* S., **POTUI** AM, *simítur hau pótui* Rl. (Opusc. II p. 258).
793. **uise specta** M, edd. (except Uss.), **UISAGE....ASPECTA** A (acc. to Gepp.), *uis? TR. age, aspecta* Gepp. **USQU**. A, edd., om. in M.
794. *Age i, duce* Rl., Lor.[2], Speng., **AGE DUC** AM, Uss., *Age, age, duce* Bug. *TR. num* Cam., edd., **nunc** M.
795. **IPSUS** A, rec. edd., **ipse** CD, **ipse te** B. **eccum** M, **ILLUD** A (acc. to Rl.).
796. **UT** A (acc. to Stud.), Rl., rec. edd., om. in M. **se** M, **SE**. A. *aedis* Rl. (in crit. note), rec. edd., om. in M; the form *hasce* (found in A and M) shows that a word beginning with a vowel or *h* has dropped out.

790. **si uoles**, cf. 239.
791. Instead of the regular apodosis (*reperies haud facile esse* etc.), we have a clause expressing simply the *result* of enquiry: cf. 702 f., and Propertius, *si uerum excutias, facies non uxor amatur*.
793. **tuo usque arb.** 'just as long as you like', cf. 767, 957.
797. **quid tandem?** expresses some impatience: 'what is the matter now?' cf. 1000 ('Really? what was it?'), 1108 ('you don't say so?').
798. **ut remittat sibi** 'to let him have back'; *remittere* = **redhibere** (800), for which cf. Merc. 422 *dixit se redhibere, si non placeat*.—**haud opinor** 'I think not', cf. on 197.
799. **sibi quisque r. m.** 'in the country they make hay while the sun shines', 'charity begins at home'.—**male emptae**, cf. on 298.

lucrí quicquid ést, id domúm trahere opórtet.
mísericordiá *stultum haud ésse* hominem opórtet.
Tr. moráre hercle; *uérba facis.* (*Tr.* súpsequere.
Th. fíat.)
dó tibi ego operám. *Tr.* senex illic ést. em, adduxi hominém tibi.
Si. sáluom te aduenísse peregre gaúdeo, Theópropides.
Th. dí te ament.
Si. inspícere *is*te aedis te hás uelle aiebát mihi.
Th. nísi tibist incómmodum.
Si. immo cómmodum. i intro atque ínspice.
Th. át enim mulierés—
Si. caue tu ullam flócci faxis múlierem.
quálibet perámbula aedis óppido tamquám tuas.
Th. támquam?
Tr. ah, caue tu illíc obiectes núnc in aegritúdine,

802. *stultum haud esse* after Rl.; M have lacuna in this and foll. line. *frangi nullum* Uss.

803. So Uss., Lor.[2], *TH. immo tu facis. TR. subsequere* Rl., Lor.[1], Bug.

804. *TR.* Cam., Uss., om. in M.; Bo. and others give whole line to *TR.* *ille eccumst* Rl., Lor.; but *eccum* never stands thus with the verb *est* alone as predicate of the clause; this would be as harsh as *ecce me sum*; see Brix on Capt.[3] v 4, 8 and cf. on Most. 560. *adduxi hominem tibi* Aldus, Rl., Lor., Bug., **tibi adduxi hominem** M.

806. *inspicere iste* rec. edd., **inspicere . te** B, **inspicerent** CD, *inspicere hic* Rl.

807. *tibist incommodum* Bo., Rl., rec. edd., **tibi incommodum est** M.

808. *TH.* Rl. (in ed. min.), rec. edd., **TR.** M.

810. *illic* Jörgensen (cf. Luchs, Herm. VI p. 276), **illi** M, *illice* Fl., *id illi* Rl., Lor., Bug.

801. **domum trahere** 'keep it for ourselves'.

804. **do t. e. operam** 'I am at your service'. In 1009 the phrase means 'to listen to' as in Trin. Prol. 5, Capt. Prol. 6, 54, III 4, 85.—**em**, cf. on 9.

806. **iste** 'your slave': cf. 335 *b*.

808. **mulieres**; the objection of Tr. (680). The subject is an unpleasant one to Si. and he answers with some warmth; cf. *uoltu tristi* (811).—**caue faxis**, cf. on 401.

810. **ah, caue...ingeni** (814) is spoken in a low tone.—**illic** = *illi-ce* (dat.), cf. Aul. 663, Men.

te hásce emisse. nón tu uides hunc uóltu ut est tristí senex?
Th. uídeo.
Tr. ergo inridére ne uideáre et gestire ádmodum,
nóli facere méntionem te *hásce* emisse.
Th. intéllego,
ét bene monitum dúco, atque *e*sse exístumo humani íngeni.
quíd nunc?
Si. quin tu is íntro atque otióse perspecta, út lubet.
Th. béne beni*gne*que árbitror te fácere.
Si. factum edepól uolo.

811. *hasce* Schmidt, Bug., Lor.², **has** M. *ut est tristi* Bo., Vahl., **ut** (**ut...f** B) **tristi est** M, *ut tristi sit* Fl., Uss., Lor.², *uti tristist* Rl., Lor.¹, Bug., *ut sit tristi, senem* Becker.
813. *hasce* Stud., Rl. (Opusc. III p. 123), Lor.², om. in M (B has space after *emisse*), *ted emisse* Bo., Bergk, Uss.
814. *atque esse* Z, rec. edd., **atque se** M, *teque* Bent., *et te esse* Rl. *ingeni* Par., Bent., rec. edd. (*ingenii* Z), **ingenio** M, *humano ingenio existumo* Rl.
815. *tu is* Par., Vulg., Rams., rec. edd., **tu TR. is** M, *tu i* Rl. *perspectas* Cam., Par., Vulg. *intro: otiose perspecta aedis* Rl.
816. *benigneque* Cam., Bent., edd., **benique** M. *SI.* Cam., edd., om. in M. After this v. M have

Vin qui perductet? Apage istum perductorem. non placet
Quid est? errabo potius quam perductet quispiam,

which occur again in a different form after 844. They were prob. transferred by mistake to this place and then adapted to the context.

304, 828, 842.—**obiectes** 're-mind'.
811. **hunc**, cf. on 389.
812. **gestire adm.** 'be very elated'.
814. The subject of **esse** is 'so to act' und.—**humani.** This is the only passage in Plaut. in which *humanus* has the ethical sense, = 'humane' 'considerate', which however is common enough in Ter., cf. Andr. 113 *haec ego putabam esse omnia humani ingeni, Mansuetique animi officia*, ibid. 236, Hec. 553, Haut. 99 (*humanitus*).
815. Note the copulative conjunction, uniting heterogeneous expressions (*quin tu is?* and *perspecta*); cf. Truc. 631 *datin soleas? atque me intro ducite* (*ducitis* Schoell), Asin. 254 *quin tu...reice,...amoue, atque te recipis?* (*reicis...amoues* Gz., Lö.), Most. 1038 f. *lora mihi cedo...eademque opera narrauero*, Pseud. 277 f. *audio: atque in pauca confer quid uelis.*
816. **factum edepol uolo**, i.e. 'you are quite welcome'.

TR. uíden uestibulum ante aédis hoc et ámbulacrum,
quoíusmodi?
TH. lúculentum edepól profecto.
TR. age spécta postis, quoíusmodi,
quánta firmitáte facti et quánta crassitúdine.
TH. nón uideor uidísse postis púlcriores.
SI. pól mihi
éo pretio empti fúerant olim.
TR. aúdin 'fuerant' dícere?
uíx uidetur cóntinere lácrumas.
TH. quanti hosce émeras?
SI. trís minas pro istís duobus praéter uecturám dedi.
TH. hércle qui multo ínprobiores súnt, quam a
primo crédidi.
TR. quápropter?
TH. quia édepol ambo ab ínfumo tarmés secat:

817. So M, Rams., Uss., Lor.[2], *hoc ante aedis uestibulum* Rl. *quoius-* monosyllabic as in 642.
820. *SI.* Acid., edd., om. in M.
821. *audin fuerant* F, edd., **auti(e)nfuerant** M.
824. *multo* FZ, Rl., Lor., Bug., **multum** M, Rams., Uss.
825. *TR.* Cam., Rl., Rams., Lor., Bug., **S.** B, *SI.* Uss.

817. **uestibulum, ambulacrum** are prob. two words for the same thing, a space in front of the house, large enough to take a walk in; cf. *ante aedes*, Varro L. L. VII 81 *uestibulum, quod est ante domum.*

820. **non uideor**, cf. on 197.

821. **eo pretio** etc. 'I once paid a fine price for them'; *eo* (emphatic) i.e. *ut pulcrae essent*, 'a suitable price'.—'**fuerant**'. Simo's *empti fuerant* was merely meant as the equiv. of *empti sunt* (cf. 519 *appellaueras=appellauisti*, 822 *emeras=emisti*, 487 *oblitus fueram=oblitus sum*, Aul. 627 *quod abstuleras=quod abstulisti*, ibid. 672, 759, Amph. 383 *peccaueram=peccaui*, Asin. 715, Stich. 251; cf. too on Most. 694); but Tr. seizes on the word *fuerant*, as if Si. had meant that the house *had been* his, but was so no longer.

823. **tris minas**, a humorous exaggeration. — **uectura** 'carriage' 'freight', cf. Asin. 432.

824. **qui**, an old asseverative particle often joined to *hercle*, as here, Trin. 464 *hercle qui dicam tamen* (see note), Men. 428 *hercle qui tu recte dicis*: similarly we have *ut qui* e.g. Capt. III 4, 21 (note), *quippe qui* Aul. 346 (note), *ecastor qui* Asin. 930, *pol qui* ibid. 823, *edepol qui* Mil. 779.

íntempestiuós excisos crédo; id eis uitiúm nocet.
Tr. átqui etiam nunc sátis boni sunt, sí sunt inductí pice.
nón enim haec pultúfagus opufex ópera fecit bárbarus.
uíden coagmenta in fóribus?
Th. uideo.
Tr. spécta quam arte dórmiunt.

tarmes secat Scal., edd., **tramisecat** M, *trami secant* Loewe (Prodr. p. 288), quoting a gloss '*tarmus: uermes in carne*'.

826. Cam. gives the line to *TR.* and so edd. (except Uss.).

827. *TR.* S., *SI.* Uss., om. in M. *Atqui* rec. edd.; **Atque** M. *sint* Cam. Might we not read *erunt* with hiatus after monosyllable (*si*)?

828. **PULTUFAGIS** A (acc. to Schwarzm.), *pultufagus* Bug.

829. *coagmenta* trisyllabic by synizesis.

826. **intempestiuos** 'out of season': cf. Plin. H. N. xvi 39, 189 *robur uere caesum teredinem* (=*tarmitem*) *sentit; bruma autem neque uitiatur neque pandatur*, Isidorus Orig. xii 5, 10 *Ita* (i.e. *termites*) *apud Latinos ligni uermes uocantur, quos tempore importuno caesae arbores gignunt* (=Servius on Georg. i 256).

827. **sunt inducti,** a loose use of the perfect for the future perf., perhaps by attraction to the present (*satis boni*) *sunt*, which is also used loosely (for *erunt*).

828. **enim.** See note on 551. This is one of the few passages in Plaut., in which *enim* seems to approach very nearly to the meaning of 'for'; cf. 926, Capt. iv 2, 80, Truc. 908, Poen. 286, 604: but even in these cases it may be trans. 'look you', as Lang. says.—**pultufagus** 'pottage-eating', a humorous hybrid, like *pergraphicus* Trin. 1139, *semisonarius* Aul. 509, *subbasilicanus* Capt. iv 2, 35.—**barbarus** 'from foreign parts' i.e. either *Roman*, as so often in Plaut., cf. Trin. Prol. 19 *Plautus uortit barbare* i.e. *latine*, Capt. iii 1, 32 *barbarica lege* = Roman law, ibid. iv 2, 104: Lor. refers to Varro L. L. v 105, Plin. H. N. xviii 8, 19 [83] to prove that *puls* or *pulmentum* was the main diet of the early Romans; or *Carthaginian* (so Uss., who compares Poen. Prol. [unplautine] 54 where *Pultifagonides* = Carthaginian, and shows from Cato R. R. 85 that *puls* was also well known at Carthage).

829. **quam arte dormiunt** 'what fast sleepers they are'. *Dormire* is also applied to an inanimate object in Curc. 153, *ut dormiunt pessuli pessumi*, but Tr. employs the word here as descriptive of the unsuspicious state of the two old men. For similar intentional and self-corrected mistakes cf. Mil. 27, 819, Rud. 423, Amph. 384 etc.

TH. dórmiunt?
TR. illúd quidem, ut coníuent, uolui dícere.
sátin habes?
TH. ut quídquid magis contémplor, tanto mágis placet.
TR. uíden pictum ubi ludíficat una córnix uolturiós duos?
TH. nón edepol uideo.
TR. át ego uideor: nam ínter uolturiós duos
córnix astat: éa uolturios dúos uicissim uéllicat.
quaéso huc ad me spécta, cornicem út conspicere póssies.
iám uides?
TH. profécto nullam equidem íllic cornicem íntuor.
TR. át tu istoc ad uós optuere, quóniam cornicém nequis

832. *ludificat* Bent., Rl., Stud., Uss., **LUDIFICATUR** AM. **UNACORNIX** A, **cornix una** M. **DUOS** A, **duo** M. *Vide ubi ludificatur* Guy., Lor., Bug.
833. So A (acc. to Stud.), but without space for *TR.*; *at ego uideo* rec. edd. The whole line is omitted in M.
834. **DUOS** A, edd., **duo** M.
835. **POSSIES** A, Cam., edd., **possis** M.
836. **INTUOR** A, edd., **intueor** M.
837. *istoc* Fl., Rl., rec. edd., **ISTO** AM.

830. **illud quidem** etc. 'What I meant to say was, how impenetrable!' Tr. again uses a word of ambiguous sense: *coniuent* = (i) 'to close up' (generally), (ii) 'to blink with the eyes'.

831. **quidquid** = *quidque*, as frequently in old Lat. cf. on Aul. 196; conversely *quidque* = *quidquid*, see on 667.

832. **ludificat** = *ludificatur*, cf. 1151, Capt. III 1, 27, and on Most. 166.—**cornix**, a type of sagacity (cf. the proverb *cornici oculum configere*), **uolturius** a type of rapacity, cf. Trin. 101, Capt. IV 2, 64. The imaginary picture is supposed to be a fresco, like those so common on the walls of houses at Pompeii.

833. **uideor** (ambiguous) = (to Theopr.) *uideor mihi uidere* 'I think I do', (to audience) passive of *uideo*.

835. **ad me** 'in my direction'.

836. **intuor**: cf. *optuĕre* 837, *contui* 838, *tuĕris* Trin. 708, *intuitur* Capt. III 4, 25; on the other hand we have *optuērier* 840, Amph. 900, *optuetur* Mil. 1271, *intueor* Rud. 449: cf. on 42 (*olĕre* and *olēre*).

837. **istoc ad uos** corresponds to *huc ad me* (835): note the

cónspicari, sí uolturios fórte possis cóntui.
TH. ómnino, ut te apsóluam, nullam píctam conspicio híc auem.
TR. áge, iam mitto. ignósco: aetate nón quis optuérier.
TH. haéc, quae possum, ea míhi profecto cúncta uehementér placent.
SI. látius demum óperaest pretium iuísse.
TH. eu: recte edepól mones.
SI. ého, istum, puere, círcumduce hasce aédis et concláuia.
nam égomet ductarém, nisi mi esset ád forum negótium.
TH. ápage istum a me pérductorem: níhil moror ductárier.

842. *operaest* Bo., Rl., Lor., Bug., **est operae** M. *eu* Bo., Rl., Lor., Bug., e. B, et CD[1].
843. *puere* Bo., Rl., rec. edd., **puer** M. **hasce** M, **HOC** (or **HOS**) A (acc. to Stud.), possibly for *huc*.
845. So A (acc. to Stud.), Cam., Rams., Uss., **Apage istum me......nihil moror ductarier** M. Bug., Lor.[2] (after Rl.) amalgamation of the second pers. sing. imperat. with **uos**, 'you and your friend'.

839. **ut te apsoluam** 'to have done with you' 'pour en finir', Th. is getting irritated: for *apsoluere* in this sense cf. 652, Aul. 512; rather differently Epid. 465 *te apsoluam breui* 'I will not detain you long'; Capt. III 5, 72 *non uno apsoluam die.*

840. **age** 'well, well', cf. Mil. 1024.—**ignosco** 'I make allowances (for you)'.—**aetate** = *prae, aetate*, cf. Capt. IV 2, 28. On the sense 'old age' cf. on 196.

842. **latius demum** etc. i.e. *quom latius ieris, id demum operae pretium est* 'it's not worth your while until you have gone further'; Lang. comp. Merc. 907 *seruata res est demum, si illam uidero* i.e. *tum demum s. r. e., si i. u.* etc., Bacch. 271 f. *damnatus demum......reddidit* = *tum demum r. postquam d. est.*—**latius** for *longius intro* is, as Lor. says, very strange.

843. **puere** (cf. on 308), addressed to a slave in the house.—**circumduce**, cf. on 60.

844. **ductarem** almost = *ducerem.* Plaut. is very fond of frequentatives, cf. *uictitare* 54, *mantare* 116, *rogitare* 368, *recursare* 581, *datare* 602, *territare* 609, *obiectare* 810.—**ad forum**, cf. on 352.

845. **perductor**, with innuendo: the word, in its secondary sense, means 'seducer'; cf. *perducere* Hor. Sat. II 5, 77.

quídquid est, errábo potius quám perductet quíspiam.
SI. aédis dico.
TH. ergo íntro eo igitur síne perductore.
SI. í, licet.
TH. íbo intro igitur.
TR. máne sis uideam, né canis—
TH. agedúm uide.
TR. st! ábi canis, st! abi díerecte: st! ábin hinc in malám crucem?
át etiam restát: st! abi istinc.
SI. níl periclist: áge *modo.*

gamate the lines which occur after 816 (see crit. note there) with the present passage; giving

TH. Apage istum circumductorem : nil moror ductarier.
SI. Vin qui perductet? TH. apage istum perductorem : non placet.

and then 847.

847. So A (acc. to Stud.), **Quidquid est............perductet quispiam** M; but M have the complete line before 817; see on 816.

849. *igitur* FZ, edd., **igitur est** M, *igitur TR. st!* Grut.

850. So M (with **est** throughout for *st!*, which Bug. retains; **Est abi canis est. TR. abi dierecta** B[1]), *TR. Ést. TH. ubist? TR. abi hínc dīerecte* Rl., *TR. St, canis, st, abi! ábi dīerecte* Lor. For the scansion of *dīerecte* see on 8. We might in this place scan as three syllables with the ictus on *abí*.

851. **restat** B[1], rec. edd., **restas** B[2]CD, Cam., Rams., Rl. Speng. and Uss. give *At etiam restat* to *TH.* *SI.* F, Cam., edd., om. in M. *modo* Rl., Lor., Uss., om. in M.

847. **quidquid est** 'in any event', cf. Mil. 311 *hercle, quidquid est* ('come what may'), *mussabo potius quam inteream male*, Truc. 254 *sed fores, quidquest futurum, feriam,* Curc. 694; cf. for a different usage of *quidquid est*, 667 and note.

848. **ergo......igitur**, again Trin. 756 (note).

849. **mane uideam** with omission of *ut*; so after *fac* 854, *faxo* 68, 1133, *cedo* 373, *uis* 578, *roga* 680 etc. For a different explanation of the subj. as *hortative* (acc. to Greek usage) see Br. on Trin. 1136.—**uideam ne**, cf. 966, Capt. I 2, 18 *uisam ne...turbauerint.*

850. Dogs were commonly kept at the door of a Roman or Greek house; but perh. the fun of this passage consisted in having not a real dog, but the figure of a dog represented on the threshold, like that in the house of the Tragic Poet at Pompeii.

851. **etiam** 'still', cf. on 522.

tám placidast quam est *ágna*: quamuis íre intro audactér licet
éo ego hinc ad forúm.
TH. fecisti cómmode: bene ámbula.
Tránio, age canem ístam a foribus *áliquis* abducát face,
étsi non metuéndast.
TR. quin tu illam áspice, ut placide áccubat.
nísi molestum uís uideri te átque ignauom.
TH. iam út lubet.
séquere hac me igitur.
TR. équidem haud usquam a pédibus apscedám tuis.

852. *quam est agna : quamuis eire* Leo (*agna* Bent.), **quam..a qua . uis . ire** B[1], **quam est aqua uise ire** B[2], **quam feta qua uis eire** C, **quam feta quauiscire** D, *quam est agna quaeuis : eire* Palm., *quam feta: quamuis eire* Büch. ('significatur κύων κυοῦσα, praegnans').
853. *Ego eo* Z, Rl., Lor., Bug. **EGOAD** A (acc. to Schwarzm.).
854. *aliquis* Rl., Rams., rec. edd., om. in M.

852. **agna**, cf. Ter. Ad. 534 *quom feruit maxume, tam placidum quasi ouem reddo*, Ovid Met. XIII 927 *placidae oues*. In Poen. 1236 a quiet dog is compared to oil, *ita hanc canem faciam tibi oleo tranquilliorem.*
853. **commode**, cf. on 255.—**bene ambula** 'bon voyage!' cf. Capt. II 3, 92. Exit Simo.
856. **molestum** 'tiresome', **ignauom** 'timid'.
857. **haud usquam** lit. 'nowhither'=*nusquam* Capt. I 2, 64 (note); cf. Trin. 314 *ne penetrarem me usquam.*

ACTVS IV.

PHANISCUS.

PH. Seruí qui quom culpá carent tamén malúm métuont,
hí solent esse éris utibiles.
nam *e*i quí nil metuont póst*ea* qu*o*m súnt malúm mériti,
stúlta sibi expetúnt consilia.

858—884. FIFTH CANTICUM. 858, 860 iamb. dim. + iam. dim. cat. (syncopated) ⏑∠⏑– | ⏑∠⏑–‖ ⏑∠⏑∠ | ∠⏑, 859, 861 troch. dim. ∠⏑–⏑ | ∠⏑–⏑, 862 + 863*a* troch. octon., 863*b* + 864 troch. septen., 865 bacch. tetram., 868 two 'iambica cola semiquinaria' ⏑∠⏑∠⏓ | ⏑∠⏑∠⏓, 869 bacch. dim. cat. + bacch. dim. acat., 871—873 bacch. tetram., 874 two iamb. dim. cat. (syncopated), 875 f. bacch. tetram., 877 troch. octon., 878 f. cret. tetram., 880 = 858, 881 f. cret. tetram., 883 f. troch. septen.

In the first four vv. and in 874, 880 I have been guided by Stud. (Festgruss p. 55 f.) and, except where otherwise expressly stated, have adhered closely to the division of lines indicated by M: so too rec. edd. Rl. reduced 858—876 to bacchiac tetrameters. Mr R. Ellis has kindly expressed his view of this and the following Canticum in Excursus II at the end of this volume: cf. Intr. p. xx. The immense difficulty of constituting the metres of this scene is increased by the fact that the part of A containing it is lost, with the exception of v. 858 (which agrees exactly with M).

860. *ei* Stud., Bug., Lor.[2], **illi** M. *postea quom* Bug., Lor.[2] (after Stud. *postea quam*), **postquam** M.

Soliloquy of Phaniscus, who has come to fetch his master home (cf. on 313 f.), upon the difference between a *seruos frugi* and a *seruos nequam:* cf. Aul. IV 1, Men. V 6.

858. **carent**, cf. on 29.—**malum** = *mala res*, cf. on 61.

860. **qui nil metuont** i.e. who are too audacious.

861. **expetere**, cf. on 763.

éxercent sese ád cursuram: fúgiunt. sed si súnt 862,
reprensi, 863*a*
fáciunt e maló pecul*ium, é bono* quod nó*n* que- 863*b*,
unt. 864
augént ex pauxíllo: *thensaúrum in*de páriunt.
mihi in pectore †consilii * * * malam rem prius
†quam ut meum * * * * *
ut adhúc fuít mi, corium ésse opórtet:
sincérum atque ut*í* uotém uerberári
* * * * * * * * *
si †huic imperabo, probe tectum habebo:
malúm quom inpluít ceterís, ne inpluát mi.
nam ut sérui uolúnt esse erum, íta solet *is ésse*:

862. *si sunt reprensi* Lor., Bug., **hii si reprehensi sunt.**
864. *e malo peculium, e bono* Uss., Bug., *quod non queunt* S., **a malo peculio quod nequeunt** M, *de malo peculium, quoniam nequeunt de bono* Lor. (after Rl.).
865. *thensaurum inde pariunt* Herm. (after Cam.), Bug., ...**deparant** M.
866 f. Rl. (after Herm.), Lor., Bug. give

Mihi ín pectore íd consilíst, praecauére
Malám rem priús quam ut meúm tergum dóleat.

but this seems open to both grammatical and prosodical objections, as Rothe and Seyff. have shown.
869. *uerberari* Pyl., edd., **uerberare** M.
871. *ceteris* Lamb., Rl., rec. edd., **ceteros** M.
872. *is esse* Bergk, Lor., Bug., om. in M.

862. **reprensi** 'caught and brought back again'. The word prop. means 'to seize from behind' (by the *pallium*), cf. Trin. 624.

864. **faciunt e malo peculium.** This obscure phrase, which sounds like a piece of slaves' slang, seems to mean 'they get perquisites in the shape of (lit. 'made out of') punishment' (but the reading is doubtful); cf. Asin. 277 where after Leonida has ironically offered to make a present of the stripes that he has received, Libanus remarks: *largitur peculium: omnem in tergo thensaurum gerit.*—**e bono** 'in the shape of pelf', in antithesis to *e malo.*

869. **sincerum** 'unbroken' 'whole', cf. Rud. 756 f. The rest of the line is connected with the lost line or lines.

870. **si huic imperabo**, etc., if genuine, perh. means 'if I make this (my back) obey me (by avoiding the whip), I shall get a nice roof to cover it'. Or *huic* may be his master, and the sense 'if I humour him so as to rule him'.

boní sunt, *bonúst*; inprobí sunt, malús fit.
nam núnc domí nóstrae
tot péssumí uíuont,
pecúli suí prodigí, plagigéruli.
uelút ubi aduorsum út eant eró *suo* uocántur:
'nón eo: moléstus ne sis: scío quo properas: géstis aliquo:
iam hércle t*u*, múle, uis íre pastúm foras.'
béne merens hóc preti inde ápstuli: abi*í* foras.
solús nunc *ego* eo aduórsum ero ex plúrumís séruis.
hóc di*e* crástini quóm erus rescíuerit,

873. So Bergk, rec. edd., **Bonis (-ni) sum improbis (-bi) sunt malus fuit.**

874 is written as one line in M: I follow Stud., Bug., Lor.[2]

875—878 form in M three lines ending with *eant*, *sis*, (*foras*) *pastum* respectively.

876. So Lor., Bug., **ubi aduersum ut eant uocantur ero** M.

877 f. The quotation is marked by a new metre; so a letter that is read aloud (e.g. Pers. 501, Pseud. 998, Bacch. 997, 1007 etc.) or an oath that is recited (Rud. 1338); cf. Intr. p. xviii.

877. So Herm., Rl., Lor., Bug. **quod properas** M, Uss.

878. So Ell. **iam hercle ire (tire D) uis mula foras pastum** M.

879. *preti* Rl., rec. edd., **pretium** M. *inde apstuli: abii* Bo. (after Cam.), edd., **unde abstultabi** M.

880. So Stud., Bug., Lor.[2] (with hiatus after the iamb. dim.), *ego* om. in M.

881. *die* Pyl., edd., **di** M.

874. **nam**, cf. on 133.

875. **peculi** here in the proper sense, 'savings'.—**plagigeruli**, cf. Pseud. 156 *plagigerula genera hominum*, ibid. 181 *munerigeruli*, Truc. 551 *damnigeruli*, Cas. II 3, 46 *scutigerulus*.

876. **uelut** 'for instance', cf. on 159.—**uocantur** i.e. by a brother slave.

878. **mulus** 'dolt' is here a term of abuse, as in Cat. LXXXIII 3 *mule nihil sentis*. Here perh. trans. 'swine', cf. 888.

879. **bene merens** 'for my services'.—**hoc preti**, cf. *hoc negoti* Trin. 580, *hoc operis* Amph. 463.—**inde**, cf. on 547.

881. **crastini** (abl.) = *crastino*, cf. on Men. 1156 *die septimi* where Wagn. compares *qui* = *quo* and quotes Gellius to show that *diequinti* or *diequinte* (pronounced as one word) = 'on the fifth day' was the regular phrase in the time of Cicero. Similar expressions are *die pristini*, *die proximi*; cf. *postridie* = *postero die*.

mále castigábit eos éxuuiis búbulis.
póstremo minóris pendo térgum illorum quám meum:
ílli erunt bucaédae multo pótius quam ego sim réstio.

ADVORSITOR. PHANISCUS.

ADV. Mané tu atque adsiste ílico,
Phanísce, etiam réspicis?
PH. mihí molestus né sis.
ADV. uide út fastidit símia.

882. *Male* Rl., rec. edd., **Mane** M. *exuuiis bubulis* Herm., Rl., Bug., Lor.², **bubulis exuuiis** M, see Intr. p. xxvi.
884. B gives the line to *Danista*, this and the following line standing between 841 and 601 (which are brought together in M); on the shifting of scenes in M cf. Introd. p. xv.
885—903. The SIXTH CANTICUM falls into two parts: 885—896 SECTION *A*: 885 *a* iamb. dim., 885 *b* + 886 *a* iamb. septen., 886 *b* iamb. dim., 887 *a* anap. dim., 887 *b* + 888 anap. tetram., 889 anap. dim., 890, 891 *a* bacch. tetram., 891 *b* + 892, 893 = 858, 894 iamb. septen., 895 + 896 anap. tetram. The whole of this section was reduced to iamb. septenarii by Herm. and Rl.; I have in the main followed Stud. and Lor.², observing the division into lines indicated by M. It should be observed that M omit names of speakers throughout (except B in 885 *a*).
885 *a*. *ADV.* Cam., edd., **TR.** B: cf. note on last line. *Manē*, cf. Intr. to Capt. A. (i) and on *abī* Most. 580.
885 *b*. *respicis* S., **respice** M. With the imperative, *etiam* is explained by Lor. as = 'again'; cf. 474. Note hiatus after the vocative, which involves a slight pause: cf. 739.
886 *b*—889. In this order Acid., Rl., rec. edd. (but not Stud.); M have the following order: 886 *b*, 889, 887 *a*, 887 *b* + 888.

882. **male** cf. on 316.—**exuuiis bubulis** 'cowhide', cf. *censione bubula* Aul. 593.
883. **postremo** 'in a word', to cut the argument short, cf. 198.
884. **bucaeda** ought prop. to mean 'butcher' cf. the gloss quoted by Loewe (Prodr. p. 267) *bucidae: qui boues caedunt;* Phan. here uses it with comic effect = *qui boue* (i.e. *loris bubulis*) *caeditur*, as if to be flogged were a trade. Similarly *restio.* 'They shall go in for tanning much sooner than I take up the rope business'.
One of the other slaves changes his mind and follows Phaniscus. Catching him up at the door of the house, he gives vent to his jealousy and hatred.
885 *b*. **etiam respicis?** cf. on 383.
886 *b*. **ut fastidit** cf. on 149.

887*a* manen ílico, parasite ínpure?
887*b*, 888 *Ph.* qui párasitus sum?
Adv. ego ením dicam: cibo pérduci poterís quouis.
889 *Ph.* mihi súm, lubet esse: quid íd curas?
890 *Adv.* ferócem facís te, quia érus tuos *te* amát.
Ph. uah!
891*a* oculí *mi* dolént.
Adv. quor?
Ph. quia fúmus moléstus*t*.
891*b*, 892 *Adv.* tace sís, faber, qui cúdere soles plúmbeós númmos.

887 *a*. So Speng., Bug., Lor.[2], **Manesne ilico impure parasite?** M.
887 *b* + 888. *poteris* Cam., edd., **poteres** M, *potis es* Grut.
889. *Mihi* FZ, edd., **Milis** M. **sum** M, *si* Uss.
890. *facis te, quia* S., **facis quia te** M, *te facis, quia te* Rl., *facis te, quia te* Uss., *facit. quia te* Lamb. *erus tuos te amat. PH. uah!* S.; (without *te*) Stud., rec. edd., **eratus amatuha** M.
891 *a*. *mi* Speng., Lor.[2], om. in M. *molestust* Rl., Lor., Bug., **molestus** M.
892. **nummos** DFZ, edd., **mummos** C, **numbos nos** B.

888. **enim** 'Why', cf. on 551.—**perduci** cf. on 847.
889. **mihi sum** lit. 'I am so for *myself*', i.e. 'that is my affair'; so again Bacch. 73.—**esse** may be = *edere* cf. on 12.
890. **ferocem facis te** 'you give yourself airs', cf. Mil. 1034 *face te fastidi plenum* 'pretend to be fastidious', Asin. 351, Curc. 538, Catull. xcvii 9 *se facit esse uenustum*.—**uah** cf. on 256.
891 *a*. **fumus** prob. a trans. of καπνός, in the sense of 'foolish chatter' 'fumes of the fancy' cf. Plato Repub. ix 581 D καπνὸν καὶ φλυαρίαν ἡγεῖται, Aristoph. Plut. 821 ἐμὲ δ' ἐξέπεμψεν ὁ καπνός· οὐχ οἷός τε γὰρ ἔνδον μένειν ἦν· ἔδακνε γὰρ τὰ βλέφαρά μου. But instead of calling the taunts *fumus* at once, Phan. first pretends to cry (**oculi dolent** 'my eyes are smarting') and then brings in his repartee *fumus* (cf. Hor. Sat. i 5, 80 *lacrimoso non sine fumo*) as an explanation; cf. Mil. 324 ff. *SC. abi ludis me. PA. tum mihi sunt manus inquinatae. SC. quidum? PA. quia ludo luto.* There is a similar joke about tears and smoke in Asin. 619 f. *LI. num fumus est haec mulier quam amplexare? ARG. quidum? LI. quia oculi sunt tibi lacrumantes.*
892. **plumbeos nummos** 'base coin' i.e. bad jokes; or perh., as Casaubon said, 'false arts' (by which to impose upon your master).

Ph. non mé potes tu cógere, ut mále tibí dícam. 893
nouít erus me.
Adv. suám quidem pol cúlcitellam opórtet. 894
Ph. si sóbrius sis, male nón dicas. 895,
Adv. tibi optémperem, quom tu míhi nec eas? 896
Ph. át tu mecum, péssum*e*, ito aduórsus. quaeso hercle ápstine •
iám sermonem de ístis rebus.
Adv. fáciam et pultabó foris.
heus, écquis hic est, máxumam qui iniúriam
foribús defendat? écquis has*ce* aperít foris? 900
homo némo hinc quidem foras éxit. 901*a*
ut esse áddecet nequam hominés, ita sunt. 901*b*, 902*a*
sed eó magis cauto opus ést, ne huc 902*b*
exeát qui male me múlcet. 903

893. *me potes tu cogere, ut male tibi* (with hiatus as in 880) S., **potes tu cogere me ut tibi male** M, *pol potes tu cogere med ut tibi male* Bug., Lor.[2] (after Rl.).

896. *nec eas* Reid, **neque eas** M, *nequeas* FZ, edd.

897—903. Section *B*. 897, 898 troch. septen., 899, 900 iamb. trim., 901 *a* paroemiacus, 901 *b*+902 *a* anap. dim., 902 *b*, 903 paroemiaci.

897. *pessume, ito* Rl., Speng., rec. edd., **pessimi tu** M.

899—903 *b*. So Stud. (with hints from A), Lor.[2] M have

Heus ecquis hic est maximam qui his iniuriam
Foribus defendat hecquis hecquis huc exit atque aperit?
Nemo hinc quidem foras exit ut esse addecet nequam homines ita sunt.
Sed eo magis cauto est opus Ne huc exeat qui male me mulcet.

Acc. to Stud. A has in 900 **ASAPER** .. **FORIS**, in 901 *a* a space before *nemo*, in 901 *b* **UT** at beginning of line, which ends with **MAGISCAU**.

894. **nouit erus me** so Asin. 456 'I have Master's confidence'.

896. **mihi nec eas** 'I can't get you to go' cf. Festus p. 162 *neceunt: non eunt, ut nec pro non*, cf. *non eo* 877.

901 *b*. **addecet** i.e. as one is not surprised to find them.

902 *b*. **eo magis** i.e. because they are *nequam*.

TRANIO. THEOPROPIDES. PHANISCVS. ADVORSITOR.

TR. Quíd tibi uisumst mércimoni*um ésse*?
TH. totus gaúdeo.
TR. núm nimio emptae tíbi uidentur?
TH. númquam edepol ego mé scio
uídisse usquam abiéctas aedis, nísi modo hasce.
TR. ecquíd placent?
TH. écquid plac*e*ant, mé rogas? immo hércle uero pérplacent.
TR. quoíusmodi gunaéceum? quid pórticum?
TH. insanúm bonam.
nón equidem ullam in púplico esse máiorem hac exístumo.
TR. quín ego ipse et Phílolaches in púplico omnis pórticus
súmus commensi.
TH. quíd igitur?
TR. longe ómnium longíssumast.
TH. di ínmortales, mércimoni lépidi! *si* hercle núnc ferat

Cam. placed this scene after III 2: it was restored to its present position by Rl.; cf. Intr. p. xv.
904. *mercimonium esse* Reid, **mercimonii** M, *mercimoni hoc esse* Rl., rec. edd.
905. *scio* Pius, edd., **scito** M, *puto* Koch.
906. *usquam* Dous., Rl., rec. edd., **umquam** M. *abiectas* D^3, edd., **ablectas** M, Scal.
907. *placeant* Cam., edd., **placent** M.
912. *si* Cam., edd., om. in M.

Enter Theopropides and Tranio, from Simo's house. They converse without observing the *aduorsitores*, who remain in the background.

904. **quid ... mercimonium** ('purchase'; cf. 915 *istoc mercimonio*). Cf. Ter. Eun. 273 f. *sed quiduidetur hoc tibi mancupium?* Cic. Fam. IX 261; Att. XIII 10, 1.

907. **ecquid placeant** cf. on 556.

908. **quid porticum** 'What do you think of the portico?': *censes* must be supplied; cf. Trin. 811 *quid illum putas natura illa atque ingenio?* Ter. Andr. 583 *quid illum censes?*—**insanum bonam** cf. on 761.

909. **in puplico** 'on the piazza', cf. Capt. IV 2, 29 *in puplico* 'in the street', Stich. 614 *in puplicum* 'into the street'.

911. **longe**=*multo;* cf. on 316.

912. **mercimoni l.**, gen. of exclamation, in imitation of the Greek idiom e.g. τῆς τύχης.

séx talenta mágna argenti pro ístis praesentária,
númquam accipiam.
Tr. si hércle accipere cúpias, ego numquám sinam.
Th. béne res nostra cónlocatast ístoc mercimónio.
Tr. mé suasore atque ínpulsore id fáctum audacter dícito,
quí subegi faénore argentum áb danista ut súmeret,
quód isti dedimus árraboni.
Th. séruauisti omném ratem.
némpe octogintá debentur huíc minae?
Tr. hau nummo ámplius.
Th. hódie accipiat.
Tr. íta enimuero: né qua causa súpsiet.
uél mihi denumeráto: ego illi pórro denumeráuero.
Th. át enim ne quid cáptionis míhi sit, si dederím tibi.

914. *accipiam* Cam., edd., **accipiem** M. *cupias* Cam., edd., **cupies** M.
920. *TH.* Pyl., edd., om. in M.
922. *captionis* S., **captioni** M. Plaut. uses the word *captio* in five other places, and always in the sense of 'trap', 'quibble': Epid. 297, 701, Most. 1144, Truc. 627, Asin. 790. Lor. and Uss. explain the dat. (which might perh. be retained in the above sense) as = *fraudi, detrimento*, a very rare sense (cf. Cic. Att. v 4, 4, Gaius Dig. xxix 3, 7, Lex Rubr. col. 1, v. 45) and not so suitable to the present context as 'trap'.

913. **talenta magna**, cf. on 647.—**istis** vaguely, for *eis* or *illis*, cf. 335 *b*, 669. For similar vagueness of *hic* cf. on 540. In 918, 919, 921 the same person is described as *iste*, *hic*, *ille*; in 1155 by *is* and *ille*: cf. on Capt. iii 4, 15 f.
917. **subegi** sc. *filium tuom*.—**faenore** cf. on 532.
918. **isti** 'the man who sold it', cf. on 913.—**arraboni** cf. on 532, 648.
920. **ita enimuero** 'let it be so'.—**ne qua causa sups.** 'that there may be no excuse for demur in the background'.
921. **uel** 'or rather', cf. on 299.—**denumerauero** cf. on 590.
922. **at enim ne...sit** 'but perhaps there may be'. The phrase may be explained by the ellipsis of *cauendum est* or *metuo*; cf. Aul. 639 *ne inter tunicas habeas*, Stich. 600 *at ille ne succenseat*. So in Greek μή often = δέος ἐστὶ μή.—**quid captionis** 'some trap', cf. Cic. pro Quinct. xvi 53 *si in paruola re captionis aliquid uererere*, and on 1144.

TR. égone te ioculó modo ausim dícto aut facto fállere?
TH. égon' aps te ausim nón cauere, né quid committám tibi?
TR. quíd? tibi*n* umquam quídquam, postquam túos sum, uerborúm dedi?
TH. égo enim caui a te: eám *mi* debes grátiam atque animó meo.
sát sapio, si aps té modo uno cáueo. TR. tecum séntio.
TH. núnc abi rus: dic me áduenisse fílio. TR. faciam út iubes.
TH. cúrriculo iube in úrbem ueniat iám simul tecúm. *TR.* licet.
núnc ego me illac pér posticum ad cóngerrones cónferam:

924. **ni** M (=*ne*), cf. 415.
925. *Quid? tibin' umquam* Rl., Lor., **Quia tibi umquam** M, *Quin* (i.e. *Quine*) *tibi numquam......?* Pyl., Bug.
926, 927. *a te: eam mi debes* Palmer, **recte eam debis** (corr. to **debes**) B, **recte eam dehis** CD, *recte TR. eandem inis FZ*, *recte TR. eam mihi debes* Cam., *recte: eam mihi debeo* Acid., *recte TR. meam habes* Ell. (=*mihi debes* 'it is I to whom you are indebted for the favour'). Rl. and Lor. consider that two half lines have been lost between *recte* and *eam*, and give 928 to *TH.*
929. **ABIRUS** AFZ, edd., **abi i rus** M. **IUBES** A (acc. to Stud.), rec. edd., **uoles** M.
930. **IUBE** A, edd., **ubi iube** CF, **tibi iube** D, .**ibi** B. *TR.* Cam., edd., om. in M.
931. **ILLAC** A, edd., **illa** M.

923. **ioculo modo** 'even by way of a joke' 'even in fun', cf. Rud. 729 *occupito modo illis adferre uim ioculo pauxillulam.* *ioculo* again Stich. 23, Merc. 933.

925. **postquam sum** cf. on 156.

926. **enim** cf. on 828, 551.

928. **sat sapio** 'I show my good sense'.—**tecum sentio**, an ironical *aside*.

929. **rus.** The statement that Philol. is in the country, has nowhere been made in the text as we have it; perh., as Uss. says, Theopr. is supposed to draw this inference for himself, believing, as he does, that the town house has been sold.

930. **curriculo** cf. on 362.—**licet** cf. on 402.

931 f. an *aside*, after which exit Tranio.—**illac** with a ges-

dícam, ut hic res sínt quietae atque húnc ut hinc amóuerim.
Ph. híc quidem neque cónuiuarum sónitus*t*, item ut antehác fuit:
néque tibicinám cantantem néque alium quemquam aúdio.
Th. quaé illaec res est? quíd illisce homines quaérunt apud aedís meas?
quíd uolunt? quid íntrospectant?
Adv. pérgam pultare óstium.
heús, reclude: heus, Tránio, etiamne áperis?
Th. quae haec est fábula?
Adv. étiamne aperis? Cállidamati nóstro aduorsum uénimus.
Th. heús uos, pueri, quíd istic agitis? quíd istas aedis frángitis?
Adv. * nec quid tu percunctator * * *

932. **hic** M, edd., **HINC** A. **quietae** M, edd., **QUAESITAE** A (acc. to Gepp.). *hunc ut* Guy., Rl., Lor., Bug., **ut hunc** M. After this line M begin a new scene: but not A.
933. *PH.* Rl., Rams., rec. edd., om. in M. *sonitust* Rl., Lor., Bug., **sonitus** M. *item* Bo., Rl., rec. edd., **itidem** M.
935. **ILLISCE** A (acc. to Stud.), Rl., rec. edd., **illic** BF, **illis c** CD.
936. *ADV.* Rl., rec. edd., om. in M, *PH.* Cam.
937. **ETIAMNE** A, edd., **etiam** M.
938. *ADV.* Rl., rec. edd., om. in M, *PH.* Cam.
940—945. So Gepp. from A; M omit the six verses.

ture.—**per posticum** cf. 1045 f. Tran. desires to release his friends from the 'state of siege' 1048. — **congerrones** (again 1049) seems to mean 'boon companions': Ter. Haut. 1033 has the uncompounded *gerro* = *nugator*. Varro, Festus and Nonius derive from *gerrae* = *nugae*.

934. **cantantem** sc. *fidibus* i.e. 'performing'.

935. **illisce** cf. on 510.

937. **etiamne** cf. Men. 697 *etiamne astas? etiam audes mea reuorti gratia?* and on 383.—**fabula** 'mystification', 'comedy', cf. 510.

939. **aedis frangitis**; cf. 453, 899 and Shaksp. Taming of Shrew v 1 'What's he that knocks as he would beat down the gate?'

940—5. In these vv. the *aduorsitor* seems to have indulged in pleasantries at the expense of Theopr.; cf. 949 where the latter calls Phan. '*puer probus*'.

* * * * * prae triennio bonus
* * * * quae * * audias
* quid uis animule * * * *
* * * * huc quidem est * *
Th. * * * séd quid uobis ést negoti hic?
Ph. éloquar.
érus hic noster pótat.
Th. erus hic uóster potat?
Ph. íta loquor.
Th. púere, nimis es délicatus.
Ph. éi aduorsum uénimus.
Th. quoí homini?
Ph. ero nóstro. quaeso, quótiens dicundúmst tibi?
Th. púere, nemo hic hábitat: nam te esse árbitror puerúm probum.
Ph. nón hic Philolachés adulescens hábitat hisc*e* in aédibus?
Th. *há*bi*tauit*: uerum *émigrauit prídem ille ex* hisce aédibus.
Adv. sénex hic elleborósust certe.
Ph. érras peruorsé, pater:

947. **PUERE** A, Acid., edd., **puer** M, *nimis es delicatus* S., **NIMI . . SDELICATUS** A (acc. to Gepp.), **nimium adelicatus** M, *ah nimium delicatu's* Müll., Bug. (cf. Rud. 681), *nimium es delicatus* Cam., Uss., *nimium delicatu's* Rl., Lor. *ĕi* cf. on 481.

948. *Quoí hŏmĭnī? ĕrŏ*, with hiatus after *Quoi* (cf. Trin. 604, Men. 474, Intr. to Aul. p. lxii [68]) and after *homini*, at the change of speakers (cf. on 567). With *ĕrŏ nóstr.* cf. *ĕrīs* 859.

949. **PUERENEMOHIC** A, edd., **puer hic nemo** M.

950. **HISCINAEDIBUS** A, Pyl., edd., **hiscedibus** M.

951. So Rl., rec. edd., from A (. **ABI . M . U . BUM . . . C . . . . . R . . . . . L . . . HISCEAEDIBUS**); M om. the line.

952. *Sénĕx* cf. 804 *sĕnĕx ill.* **ELLEBOROSUSESTCERTE** A (acc. to Gepp.), Rl., Lor., Uss., **cerebrosus est certe** M.

947. **nimis es delicatus** 'you're too fond of joking', cf. Mil. 984 *uah delicatu's*, Rud. 465 *sed ubi tu's delicata* 'playful one': so *delicias facere*='to jest' Men. 381 etc.

949. **nam** i.e. 'I don't mind telling you: for' etc., cf. 133.

952. **elleborosus** 'a confirmed maniac' lit. 'a subject for hel-

nám nisi hinc hodie émigrauit aút heri, certó scio
híc habitare.
Th. quín sex mensis iam híc nemo habitat.
Adv. sómnias.
Th. égone?
Adv. tune.
Th. tún molestu's: síne me cum pueró loqui.
némo habitat.
Ph. habitát profecto: nám heri et nudiustértius,
quártus, quintus, séxtus, usque póstquam hinc peregre
eiús pater
ábiit, numquam hic tríduom unum désitumst po-
tárier.
Th. quíd ais?
Ph. triduom únumst haud intérmissum hic
esse ét bibi,

953. **HINC** A, Cam., edd., **hic** M.
955. *tune. TH. tun* Warren, **tu tu ne** M, *tu. TH. tu ne* Rams., Uss., *tune TH. ne* Fl., Rl., Lor., Bug.
956. So FZ, Rl., rec. edd., **habitat haec tat** CD, **habitat. A. hem ita .** B. **nam** M, edd., **IAM** A. *nă̆m hĕ̆r.* with hiatus: cf. on 133. *nŭ̆dĭŭ̆stértius*, in spite of the derivation from *nunc* and *dius* (cf. on 444); cf. on Trin. 727, Intr. to Capt. A (ii).
957. **PEREGREIEIIUS** A (acc. to Stud.).
958. **DESITUMESTPOTARIER** A, edd., **desitum esse et bibi est (bibiss.)** M (transferred from 959).
959. **esse** M, *essi* Bug. (a clever conjecture in Opusc. ad Madv. miss.), Uss., *edi* Bug. (in ed.), Lor.[2]

lebore', cf. Rud. 1006 *TR. sum elleborosus GR. at ego cerritus.*—**erras peruorse** cf. on 495, 316.—**pater** is not disrespectful here: cf. Trin. 877, 884.

953. **certo scio** cf. on 303.

954. **habitare** sc. *eum* cf. on 55.—**somnias.** For metaphorical sense cf. 1013, Rud. 343, 1327.

955. **tun** cf. on 508. Warren here trans. 'I forsooth?' 'You forsooth!' 'Sooth you're troublesome'.

957. **quartus** etc., cf. Truc. 509 *nudius quintus*, Trin. 727 *nudius sextus.*—**usque postquam** 'ever since the time that' cf. 767 *usque a mani.*

958. **triduom unum** 'for a single period of three days'.—**desitumst** is followed by the pass. infin., as *coeptum est*, (Madv. § 161 obs.).

959. **esse et bibi.** The combination of active and passive infinitives, in this and the following line, dependent upon *intermissum est* (cf. on *desitum est* 958) is lax writing (so too

scórta duci, pérgraecari, fídicinas, tibícinas dúcere.
Tr. quis istaéc faciebat? Ph. Phílolaches. Th. qui Phílolaches?
Ph. quoí patrem Theópropidem esse opínor. Th. ei *mihi*: óccidi,
si haéc hic uera mémorat. pergam pórro percontárier.
aín tu istic potáre solitum Phílolachem istum, quísquis est,
cúm ero uostro? Ph. hic, ínquam. Th. puere, praéter speciem stúltus es.
uíde sis ne forte ád merendam quópiam deuórteris

961. *Conduci* Rl., Lor., *Audiri* Bug., Uss. For *Dūcerĕ* cf. on 256.
962. **Quoi** M, edd., **CUIUS** A (acc. to Schwarzm.). *ei mihi* Cam., Rl., Lor., Bug., et CD, S. . B.
964. *istic potare* Vulg., edd., **istuc portare** M. **SILITUM** A (acc. to Schwarzm.).

the repetition of **ducere** after **duci**), but similar awkwardnesses are not unexampled in Plaut.; cf. 199.

960. **duci** cf. on 36.—**pergraecari** deponent, as in 22, 64; though there would not be much difficulty in regarding it as passive, cf. on 166, 371.

961. **istaec** 'what you say'; cf. *istic* (964) 'in that house (by which you stand)'.

963. **pergam porro p.** cf. on 63 and 32.

965. **praeter speciem stultus** 'more of a fool than you look'.

966. **uide ne** 'I suspect'.—**merenda** is generally regarded as another word for *prandium*: so Festus 250 *b* 8 f., Marc. Aurel. in Fronto (Epist. IV 6). Nonius however says *merenda dicitur cibus post meridiem qui datur*, and so Isidor. xx 2, 12 *merenda est cibus qui declinante die sumitur...unde et antecenia a quibusdam uocantur:* Calpurnius Idyll. v 61 speaks of the *serae hora merendae*. On the whole it seems more prob. that, like the modern Italian *merenda* it was a light extra meal taken between midday and evening. A certain time may well be supposed to have elapsed since the interview with the *danista* (*iam adpetit meridies* 651) and the *prandium* of Simo 690 ff. took place.

átque ibi *am*pliúscule, quam fúerit sat, biberís.
Ph. quid est?
Th. íta dico: ne ad álias aedis pérperam nunc uéneris.
Ph. scío qua me ire opórtet, et quo uénerim, nouí locum.
Phílolaches hic hábitat, quoius ést pater Theópropides:
quí, postquam pater ád mercatum hinc ábiit, hic tibícinam
líberauit.
Th. Phílolachesne ergo?
Ph. íta: Philematiúm quidem.

967. *ibi ampliuscule quam* S., **IB . . PLIUSQUAM** A (acc. to Gepp.), **ibi melius cuiquam** BC, **ibi melius culiquam** D[1] (corr. to **-cule quam** D[3]), *ibi amplius quam* Uss., *ibi ne meliuscule quam* Bug. (after Cam.), Ell., *ibi ne pluscule quam* Gul. *fuerit sat* S., **satis fuerit** M.
968. *nunc ueneris* Bug., Uss., **ne ueneris** M, *deueneris* Cam., Bl., Rams., Lor.
969. **LOCUM** A, edd., **loqui** M, *loci* Gul.
971. **HINCABIITHIC** A (acc. to Stud.), rec. edd., **abit hinc** M.
972. **PHILOLACHESNE** A, edd., **Philolaches** M.

967. **ampliuscule** 'somewhat too freely'. The adverb is used by Sidonius Epist. III 16, and the adj. by Appuleius, a great imitator of the language of Plaut. (De Magia p. 322, 19): it does not occur elsewhere in Plaut., but may be paralleled by *meliusculus* Capt. V 2, 6, 15, Curc. 489, *plusculus* Pers. 21.—**fuerit** subj. by attraction to *biberis*.

968. **ne** i.e. *uide ne*, 'I suspect'.—**alias aedis** 'the wrong house'.—**perperam** 'by mistake'.

969. **qua oportet...quo uenerim.** For the change of mood cf. Amph. 17 *quoius iussu uenio et quamobrem uenerim*, ibid. 346, Bacch. 736 and on Most. 149.—**locum** is added exegetically to *quo uenerim*, and is not the antecedent to *quo*.

972. **Philolachesne ergo?** 'What, Philolaches?': *ergo* emphasises the question: cf. Trin. 901 *ergo ubi?* 'but where?', Pers. 18 *satin ergo ex sententia?* 'well but (are you getting on) as you wish?'—**ita Philematium quidem** 'yes: and she is called Philem.'

TH. quánti?
PH. trigintá—
TH. talentis?
PH. *μὰ τὸν* 'Α*πόλλω*, séd minis.
TH. líberauit?
PH. líberauit, *ínquam,* trigintá minis.
TH. aín minis trigínta amicam déstinatam Phílolachi?
PH. áio.
TH. atque eam manu émisisse?
PH. aio.
TH. ét postquam eius hínc pater
sít profectus péregre, perpotásse *usque* adsiduó simul
túo cum domino?
PH. aió.
TH. quid is? aedis émit hasce hinc próxumas?
PH. nón aio.
TH. quadráginta etiam dédit huic, quae essent pígnori?

973 *a*. *PH. triginta TH. talentis?* Uss. (A has a space between *triginta* and *talentis*), **ADV. triginta talentis** M, edd. (except Uss.). **SED** A, edd., **sex** M.

973 *b*. This line is found only in A: Rl., Rams., Lor., Bug. treat it as spurious. For *inquam* (Uss.) A has **ILLAMCE** (acc. to Schwarzm.), or **SCILICET** (acc. to Gepp.).

974. *destinatam* Gul., **destinatum** M, *destinasse* Rl., Rams., rec. edd. *Philolachi* Gul., **PHILOLACHEM** AM.

976. **PERPOTASSE** AM, *tum perpotasse* (spoiling the alliteration; cf. on 32) Rl., Lor., Bug. *usque adsiduo simul* S., **A.SIDUOAC....L** A (acc. to Rl.), **A.SIDUOACSIMULTIM** A (acc. to Schwarzm.), **assiduo** M (omitting the rest).

977. *hasce hinc* Stud., Uss., Lor.², **HAS HINC** A, **hic** M.

978. So Cam., edd., **HUICQUAESSENT** A, **huc quae est** M.

973 *a*. **talentis** ironically.

974. **destinatam** cf. on 646.

976. **usque adsiduo simul cum** cf. Truc. 421 *postid ego tecum, mea uoluptas, usque ero adsiduo*, and Most. 450, 767, 793; *usque* was the word used by Phan. in 957.

977. **quid is? emit...?** 'Tell me, has he bought?' cf. Mil. 958 *quid hic? undest?*, ibid. 961, 1021, and on *quid nunc?* Most. 172.—**hinc prox.** 'next door to my house'.

978. **non aio** 'I don't say that' = 'I say no', cf. on 197.

PH. néque istuc aio.
TH. ei, pérdis.
PH. immo súom patrem illic pérdidit.
TH. uéra cantas.
PH. uána uéllem. pátris amicu's uídelicet.
TH. heú, edepol patrem eíus miserum praédicas.
PH. nihil hóc quidemst,
tríginta minaé, prae quam alios dápsilis sumptús facit.
TH. pérdidit patrem.
PH. únus istic séruos est sacérrumus,

979. *istuc* Schmidt, Lor.[2], **istud** CDF, **illud** B.
980. *amicu's* Madv., Lor.[2], **amicus** M, *amicus's* Uss. *uĭdēlicet*, as if it were two words (for *uĭdĕ* cf. 254, 309, 966, 1109): cf. Capt. II 2, 36, Stich. 555, etc.
981. *heu* Rl., Rams., Lor., Bug., **eu** M, Uss. **EIUS** A (acc. to Schwarzm. and Gepp.), Lor., **meum** M.
982. *praequam* Lamb., edd., **praeterquam** M.
983. *PH.* Rl., rec. edd., om. in M. **ESTSACERRIMUS** A, edd., **si acerrimus** M.

—**huic** 'the man who lives here', with a gesture.

979. **neque istuc aio** 'I don't say that either'.—**perdis** sc. *me*.

980. **uera cantas** 'your tale is true', cf. Rud. 478 *eapse cantat quoia sit* 'it tells its own tale, as to who is its owner', Bacch. 985 *metuo ne idem cantent* ('tell the same tale') *quod priores*.—The whole truth suddenly dawns upon Theopr.

981. **heu** etc. 'Alas! his father, according to what you say, is wretched indeed'. *Praedico*, as Lang. shows, does not here mean 'to call', but 'to speak of': cf. Aul. 312 *edepol mortalem parce parcum praedicas*, Rud. 654, Mil. 968; similarly Mil. 471 *edepol ne tu tibi malam rem repperisti, ut praedicas* 'according to what you say', Pseud. 749.—**hoc** i.e. *triginta minas*, cf. on 628.

982. **prae quam** etc. 'in comparison with the other extravagant expenses which': for *prae quam* see on 1146; cf. too *dapsiles dotes* Aul. 165.

983. **unus seruos sacerrumus** 'one particular rascal of a slave': cf. Truc. 251 *sed est huic unus seruos uiolentissumus* and on 691. Lor. takes *unus* as merely intensifying the superlative, acc. to the well-known classical idiom, as in Capt. II 2, 28, Asin. 521 *unam mulierem audacissumam*, Mil. 52 f. *unum inuictissumum*.—**istic** vaguely for *illic*, cf. on 669, 913.

Tránio: is uel Hérculi contérere quaestum póssiet.
édepol ne me eiús patris misere míseret: qui quom istaéc sciet
fácta ita, amburét misero ei córculum carbúnculus.
Th. sí quidem istaec uéra sunt.
Ph. quid mérear, quam ob rem méntiar?
Adv. heús uos, ecquis hasce áperit?
Ph. quid istas púltas, ubi nemo íntus est?
álio credo cómissatum abísse: abeamus núnciam.
Th. puere * tq * * * sequere hac me *
púere, iamne abís?
Ph. libertas paénulast tergó tuo:
míhi, nisi ut erum métuam et curem, níhil est qui tergúm tegam.

984. *possiet* Cam., edd., **potest** M, *pote siet* Ell.
985. **MISERE** A, Rams., rec. edd., om. in M, *nunc misere* Rl.
986. **ita** M, edd., **ISTAEC** A (acc. to Gepp.). **misero ei** M, Rams., rec. edd., **MISEREI** A (acc. to Gepp.), *ei misero* Rl. *ēi* cf. on 481.
988. For *ĕcquis* cf. on 210. **hasce aperit** M, rec. edd., **APERITHAS** A, *aperit* Rl. **ISTAS** A, Cam., edd., **ista (istac)** M. For *quĭd ĭstas* cf. on 47.
990. Traces of a lost line in A (acc. to Gepp.); om. in M.
991. *PH.* Rl., rec. edd., om. in M.
992. **UTERUM** A (acc. to Rl.), edd., **erum ut** M. **tegam** M, edd., **TERGAM** A (acc. to Rl.).

984. **conterere uel Herculi quaestum** 'squander the gains of Hercules himself'. For **uel** cf. on 299. *Herculis quaestus* is a proverbial expression for 'great wealth': it was customary to offer a tithe (*decuma*) of any windfall to Hercules, who thus became the god of gain, cf. Bacch. 665 f. *si frugist, Herculem fecit ex patre: decumam partem ei dedit, sibi nouem apstulit*, Stich. 233, 386, Hor. Sat. II 6, 12 *diues amico Hercule.*

985. **misere miseret** cf. on 362.—**qui...ei** (986) cf. on 250.

986. **corculum** 'his poor heart': cf. Cas. II 6, 9,

989. **abisse** sc. *eos*, cf. on 55.

990. The sense of the lost verse can only be conjectured. Theopr. appears to be desirous to detain Phan., in order to learn further details from him, or perh. to bring him face to face with Tranio: but Phan. cannot afford the time; he must go to find his master. The words *sequere hac me* perh. belong to the *aduorsitor.*

991. **paenula** i.e. protection: cf. Non. 304a *paenulam abusiue ad omne, quidquid tegit, nobilissimi ueteres transtulerunt.*

992. **ut...curem** 'by fearing my master and minding my busi-

THEOPROPIDES. SIMO.

TH. Peri*i* hércle. quid opust uérbis? ut uerba aúdio,
non équidem in Aegyptum hínc modo uectús fui,
sed étiam in terras sólas orasque últumas
sum círcumuectus: íta, ubi nunc sim, néscio.
uerúm iam scibo: nam éccum, unde aedis fílius
meus émit. quid agis tu?
SI. á foro incedó domum.
TH. numquíd processit ád forum hodié noui?
SI. etiám.
TH. quid tandem?
SI. uídi ecferri mórtuom.
TH. hem,
nouom.
SI. únum uidi mórtuom ecferrí foras: 1002 *a*
modo éum uixisse aiébant. TH. uae capití tuo. 1002 *b*
SI. quid tu ótiosus rés nouas requíritas?

993. *uerba* Cam., edd., **uerbera** M.
996. *circumuectus* F, edd., **circumuentus** M.
998. *agis* Ald., edd., **ais** M.
999. Scan *hōdie* (cf. 174), *hic hodie* Rl., Lor., *hocedie* Bug., Bergk.
1000. *mortuom* Rl., rec. edd., **mortum hem** M (*hem* coming from 1001).
1002 *a, b* are reduced to one line by Rl. and Uss.
1003. *tu* Z, edd., **tu ut** M.

ness'. For the noun clause cf. on 789 and Cic. Att. XII 4 *quicquamne putas me curare nisi ut ei ne desim?*—Exeunt *aduorsitores*.

993—998. Soliloquy of Theopropides.

993. **ut uerba audio** 'according to what I hear'; cf. Trin. 729 *ut rem narras*, Mil. 471 *ut praedicas* (quoted on 981).

994. **uectus fui** cf. on 694 (821).

995. **solas** 'desert'; cf. Ter. Phorm. 978.—**ultumas** 'remote'.

996. **circumuectus** 'cruised round'.—**ita** cf. on 56.

997. **unde** cf. on 547.

999. **processit** = 'turned up'. —**ad forum** cf. on 352.

1000. **etiam** 'yes', cf. Amph. 544. So too Cic.—**tandem** cf. on 797.

1002 *a*. **nouom** 'unusual!', ironically and with irritation. —**unum** = *aliquem* cf. on 691.

1002 *b*. **modo** 'not long before'.

1003. **otiosus** 'like one with nothing to do'.

TH. quia hódie adueni péregre.
SI. promisí foras:
ad cénam ne me té uocare cénseas.
TH. hau póstulo edepol.
SI. uérum cras, nisi *quís* prius
uocáuerit me, uél apud te cenáuero.
TH. ne istúc quidem edepol póstulo. nisi quíd magis
es óccupatus, óperam mihi da.
SI. máxume.
TH. minás quadraginta áccepisti, quód sciam,
a Phílolachete?
SI. númquam nummum, quód sciam.
TH. quid, a Tránione séruo?
SI. multo *hercle* íd minus.
TH. quas árraboni tíbi dedit?
SI. quid sómnias?
TH. egone? át quidem tu, qui ístoc te sperás modo
potésse dissimulándo infectum hoc réddere.
SI. quid aútem?
TH. quod me apsénte hic tecum fílius

1004. *SI.* Pyl., edd., om. in M.
1005. *te* Cam., edd., **tue** M.
1006. *quis* Cam., edd., om. in M.
1009. *SI.* Ald., edd., om. in M.
1010. *quadraginta* Pyl., edd., **triginta** M. *quod sciam* Guy., Rl., rec. edd., **quas sciam** M.
1012. *hercle* Rl., edd., om. in M.
1014. **te speras** M, edd., **SPERASTE** A (acc. to Gepp.).
1016. **HICTECUM** A, Pyl., rec. edd., **hic** M.

1004. It was customary to invite to dinner an acquaintance who had returned home from a journey, cf. 1129. Simo excuses himself.—**foras** sc. *me iturum esse*, which words however are always omitted in the phrase *promittere ad cenam* (*foras*) cf. Men. 794, Stich. 596. Similarly one might in Scotland hear the expression 'to promise out'.

1007. **uel** etc. 'if you like (cf. on 299) I'll give you a turn—as your guest'. For the ἀπροσδόκητον cf. 179, Trin. 991 f.—**cenauero** cf. on 526.

1009. **operam da** cf. on 804.—**maxume** 'by all means', cf. 1144.

negóti gessit.
SI. mécum ut ille hic gésserit, 1017
dum tu hínc abes, negóti— ? quidnam ? aut quó die? 1018, 1019
TH. minás tibi octogínta argenti débeo. 1021
SI. non míhi quidem hercle: uérum si debés, cedo.
fidés seruandast: ne íre infitias póstules.
TH. profécto non negábo debere, ét dabo:
tu cáue quadraginta áccepisse hinc té neges. 1025
* * * * * * * minas. 1025*b*
SI. quaeso édepol, huc me adspécta et respondé mihi: 1026
q * * * * argenti minas? 1026*b*
t * * * * ego dicam tibi: 1026*c*
ta * * * * * * * 1026*d*
de te aedis * * * aedis emerit. 1026*e*
SI. te uélle uxorem aiébat tuo gnató dare: 1027
ideo aédificare hic uélle aiebat ín tuis.
TH. hic aédificare uólui?
SI. sic dixít mihi.

1018, 1019. Rl. supposes two lines to have been lost: but unnecessarily.
1025. *te* Lamb., Rl., rec. edd., **ne** M.
After this v. A (acc. to Gepp.) has a v. not found in M, of which however only one word is legible.
1026. After this v. A (acc. to Gepp.) has 4 partially legible vv. not found in M.
1028. *hic* Cam., rec. edd., **hoc** M, Rl., Rams.

1017. **quod negoti**, cf. on 904.—**ut...gesserit**, cf. Pers. 132 *me ut quisquam norit!* 'to think of anyone knowing me!' Cic. Cat. I 9, 22 *tu ut unquam te corrigas:* cf. too on 301.

1018. **negoti.** The pronoun on which the genitive depends (*aliquid*) is suppressed, as Simo interrupts himself, and turns his exclamation into a question.

1023. **ne** final, '(I say this) that...not', cf. 613, 628.—**postules**, cf. on 259.

1025. **hinc** 'from us', cf. 596, 1039 and on 547.

1026. **huc me adspecta**, cf. Amph. 750 *age me huc adspice. Huc* is equiv. to *ad me* (cf. 689 where it = *ad hunc*), so that there is a slight tautology.

1027. **aiebat** sc. Tranio, whose name doubtless occurred in the lacuna.

1028. **ideo** i.e. with a view to the marriage.—**hic** adv.—**aedificare in tuis** (sc. *aedibus*) 'to enlarge your house'.

1030 Th. ei míhi, disperii: uócis non habeó satis.
uicíne, perii, intérii.
Si. numquid Tránio
1032 turbáuit?
Th. immo éxturbauit ómnia.
1034 Si. quid tú ais?
Th. haec res síc est, ut narró tibi.
1035 delúdificatust me hódie in perpetuóm modum.
nunc te ópsecro, ut me béne iuues operámque des.
Si. quid uís?
Th. i mecum, ópsecro, *intro* uná simul.
Si. fiát.
Th. seruorumque óperam et lora míhi cedo.
Si. sume *á me*.
Th. eademque ópera haec tibi narráuero,

1031. *Vicine* Acid., Rl., rec. edd., **Vicini** M, Rams.

1032. With hiatus in caesura after *immo*, which is naturally followed by a slight pause, cf. 549. *immo mi ext.* Bo., Rl., Lor.², *immo enim ext.* Müll., Bug., *immo deturbauit* Reid.

After this v. M have **Te ludificatus est (mi) hodie indignisdis**, which Rl. (after Bo.) wrote *Deludificatust me hodie indignis modis*: so Lor. (*med*), Bug. Either this v. or 1035 must be abandoned; and Uss. seems right in maintaining that the latter (correctly written in M) is the more suitable to its context.

1037. With hiatus in caesura justified by the pause. *intro una* Palmer, **una** M, *una nunc* Rl., Lor., Bug., *ad te una* Uss. (in note), *huc una* Reid.

1039. *a me* Palmer, om. in M, *hinc* Müll., Lor.² *eadem ego* Cam., Rl. *haec intus* Rl.

1030. **uocis** etc. 'I am speechless', ἀφασία μ' ἔχει.

1032. **turbauit**, cf. on 416.—**exturbauit** corroborates *turbauit* (cf. *radicitus*, *exradicitus* 1112), and at the same time suggests the sense 'turn out of doors (cf. *exturbasti ex aedibus* Trin. 137): trans. 'Was this some mischief of Tranio's?' 'Aye, mischief which has turned us out of house and home'.

1034. **quid tu ais?** seems to express astonishment ('What do I hear?') and is different from the usage in 615.

1035. **deludificor** should be added to Lew. and Sh.—**in perpetuom modum** 'completely' cf. on 536.

1036. **bene**, cf. on 316.—**operamque des**, cf. on 804.

1037. **mecum una simul**, cf. Pseud. 410 *uideo Simonem una simul cum suo uicino*, Poen. 553 *omnes simul didicimus tecum una*, and on Most. 100.

1039. **[hinc]** cf. 596, 1025 and

qui *is* hódie exemplo mé *d*eludificátus *est*. 1040

TRANIO.

TR. Quí homo timidus érit in rebus dúbiis, nauci nón erit: 1041
nám erus me postquám rus misit, fílium ut suom accérserem, 1044
ábi*i* illac per ángiportum ad hórtum nostrum clánculum. 1045
óstium quod ·in ángiportust hórti, patefecí foris,

1040. So I propose to write the line (or, *Qui is med exemplo hodie ludificatus est*), **Quis me exemplis hodie eludificatus** M, *Quis med exemplis hodie ludificatus est* Bo., Rl. (Neue Pl. Exc. I 37), Bug., Lor.[2] *Quis* for *quibus* is quite unplautine; *quibus exemplis* is a phrase which occurs nowhere else and is very questionable; for while *miris* (*pessumis*, *plurimis*) *exemplis* are common enough (cf. on 192), *his* (*illis*, *istis*) *exemplis* are as unexampled as *his* (*illis*, *istis*) *modis* : *quibus exemplis* can only be paralleled by *quibus modis* which occurs Most. 1146, Cas. V 3, 5.

1041. *dubiis* Priscian (VI 3, 12), Cam., edd., **dubii sis** M. After this v. M have

Atque equidem quid id esse dicam uerbum nauci nescio

which I agree with Bonnet and Uss. in regarding as the interpolation of a grammarian without a sense of humour. The line is quoted by Festus p. 166 b. 14 with the lemma *Plautus in Mostellaria*.

1044. *Nám ĕrus* with hiatus, cf. on 133. *filium ut* Rl., rec. edd., **ut filium** M.

1045. *Abii* Cam., edd., *illac* Br., Lor.[2], **Abilla** M. Br. (on Mil. 63) compares 931, Asin. 742, Truc. 248.

1046. **horti (orti)** M, *eius* Rl., Lor.

on 547.—**eadem opera** 'at the same time' cf. Capt. II 2, 43 and on 259.— **-que**, cf. on 815.—**narrauero**, cf. on 526.

1040. **qui** = *quo*, cf. on 174.—**qui exemplo** 'how', cf. Mil. 359 *istoc exemplo*, Bacch. 540 *more isto atque exemplo*, Men. 981 *eo exemplo seruio ut...*, Mil. 726 *uno exemplo*, and on 192.

Monologue of Tranio.

1041. **non nauci esse** = *nihili esse*. Cf. Truc. 611 *amas hominem non nauci*, Bacch. 1102 *seruom non nauci*.

1044. **nam**, cf. on 133.—For **accersere** cf. 1093 and on Aul. 605.

1046. **ostium quod** by attraction for *ostii quod*, as often in Plaut.; so (with antecedent repeated after rel. clause) 250.

éaque eduxi omném legionem, *quá* maris *qua* féminas.
póstquam ex opsidióne in tutum edúxi manuplarís meos,
cápio consilium, út senatum cóngerronum cónuocem.
quóm *eum* conuocáui, atque illi se éx senatu ségregant.
úbi ego omnem uideó rem uorti in meó foro, quantúm potest,
fácio idem quod plúrumi ali*i*, quíbus res timida aut túrbidast:
pérgunt turbare úsque, ut ne quid *pós*sit conquiéscere.
nám scio equidem núllo pacto iam ésse posse h*aec* clám senem.

1047. *qua...qua* Müll. (Koch independently), Bug., Lor.², **et... et** M; see explan. note.
1049. *congerronum* Cam., edd., **congeronem** M (so the author of the gloss, quoted by Loewe Prodr. p. 267, *congerronem : conpopionem* [?] *et nugatorem*).
1050. *Quom eum* Rl., rec. edd., **Quom** M. *se* S., **me** M.
1051. So I write after Pyl. and Palmer; C¹ (acc. to Gertz, Stud.) has **Vbi ego me uideo uentrem in medio** (**meo** C²D) **fore** (**foro** C²D) **quantum potest**; the line is not found in B.
1052. *alii quibus* Cam., edd., **aliquibus** M.
1053. *possit* Cam., edd., **sit** M.
1054. *haec* Stud., rec. edd., **H...** A, om. in M. After this v. A (acc. to Stud.) has five lines, which are entirely om. in M : the last

1047. **qua...qua** is found several times connecting *mares...feminae* (*uiri...mulieres*) Mil. 1113, 1392, *uir...uxor* Men. 666, Asin. 96, *sacrum...puplicum* Trin. 1044.

1050. **atque** 'that instant': cf. Bacch. 278 f. *forte ut adsedi in stega, atque ego lembum conspicor*, Epid. 217, Poen. 650 f.—**se ex sen. segr.** 'refuse to take part in the deliberations' i.e. either 'leave the meeting' or 'suggest nothing': cf. Aul. 540 *quid tu te solus e senatu seuocas?* = 'why are you silent?' For **se segregare** cf. Capt. III 3, 2 *auxilia a me segregant spernuntque se*. For the sense of **senatus** cf. too 688.

1051. **uideo**, cf. on 156.—**rem uorti in meo foro** "'meam rem agi, meque in discrimen adductum esse'. Hoc eo referendum est, quod iure ciuili suo quisque foro iudicium accipere sine exceptione debet." Lamb.—**quantum potest**, cf. on 758.

1052. **quibus** etc. 'who have a case of danger or perplexity'.

1053. **pergunt turb usque.** 'they go on perplexing matters', cf. on 546 *pergam turbare porro*, and on 416.

1054. **nullo pacto iam p.** 'cannot any longer possibly'.—

* * * * * * * *
* * * * * * * *
pro * * * * * * *
ille * * * * * * *
praeóccupabo atq*ue* ánteueniam et foédus feriam : mé moror.
séd quid hoc est, quod fóris concrepuit próxuma uicínia ?
érus meus hic quidémst : gustare ego éius sermoném uolo.

THEOPROPIDES. TRANIO. LORARII.

TH. Ílico intra límen ist*i* astáte, ut, quom ex*t*empló uocem,
cóntinuo exiliátis : manicas céleriter conéctite.
égo illum ante aedis praéstolabor lúdificatorém meum,

is legible. **MET** which Rl. thought he read in 1056 (1057 Rl.) is denied by Stud.

1061. So Stud., rec. edd., **PRAEOCCUPATOATQ**. A. *praeoccupabo* is four syllables, by synizesis : so *praeoptauisti* Trin. 648, Ter. Hec. 532.

1062. Scan *quĭd hŏc ést*. **PROXIMAUICINIA** AMF, Rams., Büch. (Lat. Decl. § 309), *proxume uiciniae* Rl., Lor., Uss., *proxumae uiciniae* Bug.

1064. *isti astate* Uss., Lor.², **ISTASTATE** A (acc. to Gepp.). *extemplo* edd., **exemplo** M.

1066. **PRAESTOLABOR** A, edd., **praestabo(r)** M.

clam with acc., as so often in Plaut. and Ter.

1061. **praeoccupabo**: the object *aram* prob. stood in the line before.—**foedus feriam** i.e. with Theopr.—**me moror** 'I am wasting my time' cf. Men. 158, Stich. 445, Merc. 468, 930.

1062. **proxuma uicinia** 'close at hand'. The more common phrase is *proxumae uiciniae* (so MSS. in Mil. 273, Bacch. 205, cf. Charis. p. 223, 11) or *proxume uiciniae* as others write it: but, as Büch. says, the abl. may play the part of the locative.

Enter Theopropides from the house of Simo: his first words are addressed to the *lorarii* : 1066 f. are said to himself, but overheard by Tranio.

1064. **ilico isti** 'there where you are', cf. on 885 *a*.—**quom extemplo**, cf. on 101.

1066. **ludificatorem meum ...ludificabor** etc. 'He has been chaffing me...I will make chaff of his hide'.

quóius ego hodie lúdificabor córium, si uiuó, probe.
Tr. rés palamst. nunc té uidere méliust, quid agas, Tránio.
Th. dócte atque astu míhi captandumst cúm illo, ubi huc aduénerit.
nón ego illi extemplo hámum ostendam: sénsim mittam líneam.
díssimulabo me hórum quicquam scíre.
Tr. o mortalé*m* malum:
álter hoc Athénis nemo dóctior dicí potest.
uérba illi non mágis dare hodie quísquam quam— lapidí potest.
ádgrediar hominem: áppellabo.
Th. núnc ego ille huc ueniát uelim.
Tr. síquidem pol me quaéris, adsum praésens praesentí tibi.
Th. eúge, Tranió. quid agitur?
Tr. uéniunt rure rústici:

1067. **HODIE** A (acc. to Gepp.), edd., **hic** M.
1069. *TH.* Pyl., edd., om. in M. *astu* Bo., Rl., rec. edd., **astute** M. **ILLO** A, Cam., Rl., rec. edd., **illoc** M.
1070. **HAMUM** A (acc. to Gepp. and Stud.), Kayser (by conjecture), rec. edd., **ita mum (meum)** M. **SENSIM** A (acc. to Stud.), Rl. (by conjecture), rec. edd., **sensum** M.
1071. *TR. o mortalem* Pyl., edd., **o mortale** M.
1073. **MAGISDARE** A (acc. to Rl.), edd., **mugis** M.
1075. *sīquidem*, cf. on 229.
1076. *rure* Rl. (ed. min.), rec. edd., **ruri** M, Rl. (ed. mai.), Rams. The MSS. have *rure* = 'from the country' seven times, = 'in the country' thrice, *ruri* = 'from the country' thrice (above,

1067. **si uiuo** 'as sure as I live', again 1168, Aul. 565 *ego te hodie reddam madidum, si uiuo, probe*, Bacch. 766 *uorsabo ego illunc hodie, si uiuo, probe:* similarly Aul. 422 *si hoc caput sentit*, cf. on Most. 4.
1069. **docte atque astu**, cf. Rud. 928, Poen. Prol. 111, *nisi astu colas* Capt. II 1, 29.—**captandumst cum**, cf. on 1142.
1070. Theopr. compares himself to an angler: see on the name Tranio p. 5.
1071. **malum** 'sly' cf. 1107 and on 411.
1073. **hodie**, cf. on 657.—**lapidi** humorously, *παρὰ προσδοκίαν*. A block of stone cannot be imposed upon; no more can Theopr.; and for the same reason.
1076. **ueniunt r. r.** sounds

Phílolaches iam hic áderit.
TH. edepol míhi opportune aduén*er*it.
nóstrum ego hu*n*c uicínum opinor ésse hominem audacem ét malum.
TR. quídum?
TH. qui*a* negát nouisse uós.
TR. negat?
TH. nec uós sibi
númm*um* umquam argentí dedisse.
TR. abi, lúdis me: credo haúd negat.
TH. quíd iam?
TR. scio, iocáris nunc tu: nam ílle quidem *datum* haúd negat.
TH. ímmo edepol negát profecto, néque se hasce aedis Phílolachi
uéndidisse.
TR. eho, án negauit síbi datum argentum, ópsecro?
TH. quí*n* ius iurandúm pollicitust dáre se, si uellém, mihi,
néque se hasce aedis uéndidisse néque sibi argentúm datum.

*   *   *   *   *   *   *   *

Truc. 669, 693), = 'in the country' twenty-two times; see Lang. p. 308 f.

1077. *opportune mi* Rl., Lor. *aduenerit* Bent., Bug., Uss., **aduenies** M, *aduenit* Rl., Rams., Lor.

1078. *hunc* Z, edd., **huc** M.

1079. *quia* Bo., Rl., rec. edd., **qui** M.

1081. This line is found only in B; Uss. rejects it as a repetition of 1080. *nunc tu* Cam., edd., **tu nunc tu** B. *datum haud* Palmer, **haud** M, *edepol haud* Luchs, Lor.[2], *haud edepol* Rl.

1084. *Quin* an old correction, Rl., rec. edd., **Qui** M.

1085. *datum* Pyl., Rl., rec. edd., **datum est (esse)** M.

like a proverbial expression: cf. 799.

1079. **nouisse uos** 'that he has had any dealings with you', cf. Pers. 131.—**nec.** The Eng. idiom requires 'and' here: cf. 1082, Ter. Phorm. 353 *GE. negat. ...DE. neque eius patrem se scire qui fuerit? GE. negat;* Madv. § 458 c. obs. 2. Cf. too on 471.

1080. **abi** 'get along!' Cf. Mil. 324, Capt. IV 2, 90 *abi stultu's* etc.

1081. **quid iam**, cf. on 365, 465.

Th. díxi ego istuc idem ílli.
Tr. quid ait?
Th. séruos pollicitúst dare
súos mihi omnis quaéstioni.
Tr. núgas: numquam edepól dabit.
Th. dát profecto.
Tr. quín *cita* illum in iús. *ibo*, *in*ueniám.
Th. mane:
éxperiar; ut opínor, certumst.
Tr. *ímmo* mihi hominém cedo.
uél hominem iube aédis mancupáre.
Th. immo hoc primúm uolo,
quaéstioni accípere seruos.
Tr. fáciundum edepol cénseo.
Th. quíd si igitur ego áccersam homines?
Tr. fáctum iam esse opórtuit.

1087. A verse appears to have been lost; *istuc idem* must refer to some previous remark of Tr.

1089. *TR.* Cam., edd., om. in M. *cita* Rl., Lor., Bug., **et** M. *in ius. ibo, inueniam. TH. mane* Rl., Lor., **in iussi ueniam mane** M, *in ius. sine inueniam. TH. mane* Bug.

1090. *TR. immo* Rl., Lor., Bug., om. in M. After this v. M have 1093. So Rams., Uss. Acid. (followed by Rl., Lor., Bug.) transferred it to its present position.

1091. *mancupare* Uss., Lor.², **mancipio poscere** M. *TH.* edd., om. in M.

1093. *iam esse* Cam., Rl., rec. edd., **esse iam** M.

1088. **quaestioni** 'to be examined by torture'.—**nugas** 'nonsense', acc. of exclamation, cf. Capt. III 4, 80 (where correct note), Pers. 718.

1089. **dat** for future.—**inueniam.** At this Tran. makes for the altar in front of the house of Simo (cf. on 1061, and 1095), from which consecrated spot (*diuinus locus* 1104) it was unlawful to drag a refugee by force (cf. Aul. 598, Guhl and Koner p. 81 Eng. Trans.).

1090. **experiar** etc. 'I will put it to the test: I think he has made up his mind (that he will submit his slaves to torture)'.—**mihi hom. cedo** 'leave the fellow to me'.

1091. **uel** 'or rather' cf. on 299.—**mancupare** 'to make a formal transfer' = *mancupio dare* Curc. 494, lit. 'to make over by way of formal seizure', Roby § 1243 (where *mancupio* is regarded as abl.): cf. *mancupio accipere* Aul. 421, Curc. 495.

1093. **si igitur**, cf. on 393.—**homines** i.e. the officers (to ex-

égo interim aram hanc óccupabo.
Th. quíd ita?
Tr. nullam rém sapis:
né enim illi huc confúgere possint, quaéstioni quós dabit,
híc ego tibi praésidebo, ne ínterbitat quaéstio.
Th. súrge.
Tr. minume.
Th. ne óccupassis ópsecro aram.
Tr. quór?
Th. scies:
quía enim id maxumé uolo, ut illi*sce* ístoc confugiánt. sine:
tánto apud iudicem húnc argenti cóndemnabo fácilius.
Tr. quód agis, id agas. quíd tu porro sérere uis negótium?
néscis quam metúculosa rés sit ire ad iúdicem.

1094. *aram hanc* Rl., Lor., Bug., **hanc aram** M.
1095. *huc* Saracenus, edd., **hic** M.
1096. *egō*, cf. Mil. 142 *in eó conclaui egó perfodi párietem*, and on Aul. 454. *híc ego ĭntéribi praes.* Reid.
1097. *aram* Pyl., edd., **arma** M.
1098. *illisce* Schmidt, Lor.², **illi** M.
1100. *agis* Pyl., Rl., Rams., Lor., Uss., **agas** M, Müll., Bug.
1101. **metuculosa** D, **metucolosa** C, and this is a spelling attested by Priscian I p. 138 (Keil), according to many MSS. B has **meticulosa** here and so edd.; but in Amph. 293 BCD have *metuculosus*, which is adopted by Gz. and Lö. (*mĕtūcŭlosus*).

amine the slaves). Theopr. really means the *lorarii*.—**factum esse op.** with irony (i.e. it is too late now!).

1094. **quid ita**, cf. on 365.

1095. **enim** 'to be sure' cf. on 551.

1096. **tibi praesidebo** 'I will take the chair for you', cf. Truc. 715.—**interbitat** = *intereat* 'fall to the ground'. The verb *bitere* = *ire* is found four times in Plaut.

1097. **occupassis**, cf. on 212.

1098. **illisce**, cf. on 510.—**sine** 'allow me' (trying to move Tr. from the altar).

1099. **argenti cond.** 'get him condemned to pay a fine' i.e. for causing trouble and loss of time.

1100. **quod agis, id agas** 'stick to your purpose' i.e. of examining the slaves; cf. Mil. 352 *quod ago, id me agere oportet.* For *agas* = *age* cf. on 1129.—**porro ser. neg.** 'give occasion for further bother'.

TH. súrgedum huc igitúr: consulere quíddamst quod tecúm uolo.
TR. sí tamen hinc consílium dedero? nímio plus sapió sedens.
túm consilia fírmiora súnt de diuinís locis.
TH. súrge: ne nugáre. aspicedum cóntra me. TR. aspexí. TH. uides?
TR. uídeo. huc si quis íntercedat tértius, pereát fame.
TH. quídum? TR. quia nil quaésti sit *ei*: *íta* mali hercle ambó sumus.
TH. périi. TR. quid tibíst? TH. dedisti uérba. *TR.* qui tandém? *TH.* probe
mé*d* emunxti. TR. uíde sis, satine récte: num mucí fluont?

1102. So Lang., Lor.[2] (after Servius on Aen. XI 343 *consulere quiddamst quod tecum uolo*), **est consulere igitur quiddam** M.
1107. *quaesti sit ei: ita* Rl., Lor., Bug., **qua estis id** M.
1108. *TR. qui tandem? TH.* Cam., Rl., Rams., Lor., Uss., **qui tandem** M, *TR. quoi tandem? TH.* Bug.
1109. *Med emunxti* Bo. (after Pius), edd., **Me emunxit** M.

1102. **surgedum huc** 'get up and come to me' cf. Mil. 81 *exsurgat foras.* — **igitur** 'do!' emphasizing the command: cf. on 132, Capt. II 2, 43, Aul. 712.
1103. **si tamen?** = *sed quid si?*—**nimio plus**, cf. on 72.
1105. **contra** adv. 'in the face', as always in Plaut.; cf. Mil. 123.—**uides?** Theopr. assumes an amiable expression of countenance.
1106. **intercedat** 'put in an appearance'.
1107. **quaesti.** The gen. in *-ūs* of substantives of the 4th decl. is unknown to Plaut. and Ter.; cf. Pseud. 1197 where *quaestus* is nom.—**mali**, cf. on 1071.
1108. **perii.** Theopr. casts aside the mask and gives vent to his suppressed rage.—**qui tandem**, cf. on 797.—**probe**, cf. on 4.
1109. **med** old accus. of *me*, common in Plaut.; cf. *ted* = *te* 1175, *sed* = *se* (Neue Lat. Formenl. II p. 181). The same forms are used for the abl.—**emunxti**, cf. on 552.—**num muci flu.** Tr. plays upon the literal

TH. ímmo etiam cerebrúm quoque omne e cápite *e*munx*is*tí meo.
nam ómnia male fácta uostra répperi radícitus:
nón radicitús quidem hercle, uérum etiam e*x*radícitus.
númquam edepol hodié *mi* inultus *uérba* de*di*sti: nám tibi
iám iube*bo* ignem ét sarmen*ta*, cárnufex, circúmdari.
TR. né faxis: nam elíxus esse quam ássus soleo suáuior.
TH. éxempla edepol fáciam ego in te.
TR. quía placeo, exemplum éxpetis.
TH. lóquere: quoiusmodí reliqui, quom hínc abibam, fílium?
TR. cúm pedibus, manibús, cum digitis, aúribus, oculís, labris.

1110. So Rl., Lor., **omnem e capite munxit (unxti)** M, *omne mi e capite emunxti* Bug.
1112. *exradicitus* Rl., rec. edd., **eradicitus** M. The word is quoted as plautine by Fronto Epist. de Orat. p. 156 *subuertendam censeo radicitus, immo uero Plautino...uerbo exradicitus.*
1113. So I read (after Uss.): **hodie inditus (inuitus) destinant tibi** M, *uerba hodie inultus mihi dedisti: nam tibi* Uss., *tu haec hodie inultus designaueris: tibi* Bug., Lor.[2] (after Rl.). Possibly *dedisti* should be pronounced as two syllables (*desti*), by syncope, or we might read *dederis*.
1114. So Pyl., Bent., Uss., Lor.[2], **lubeo (lubo** or **iube) ignem et sarmen** M.

meaning of *emungere:* 'does your nose run?'
1110. **etiam...quoque**, pleonastically, cf. Amph. 461 *etiam is quoque*, Asin. 502 *etiam tu quoque*, and on *quoque etiam* 469.
1112. **exradicitus** a humorous compound, forming a climax after *radicitus*. Thornton trans. 'not only to the root, but (I have) rooted out the root'.
1113. **numquam.. hodie dedisti**, cf. Rud. 612 *n. h. quiui ad coniecturam euadere*, and on 164 and 657.
1114. The same threat of burning or smoking out the refugee is uttered by Labrax in Rud. 761.
1115. Tran. compares himself to a fish, perh. punning on his name; cf. on PERSONAE p. 5.
1116. **exempla** etc. 'I will make an example of you'.—**quia placeo** etc. 'you like me and so you would make others copy me (as if Theopr. had said *ex te exemplum expetam*). For **exemplum expetere** cf. 103, 763.

TH. áliud te rogo.
TR. áliud ergo núnc tibi respóndeo.
séd eccum tui gnatí sodalem huc *ád nos* uideo incédere,
Cállidamatem: illó praesente mécum agito, si quíd uoles.

CALLIDAMATES. THEOPROPIDES. TRANIO.

CA. Ýbi *s*omn*o* *m*eam sépeliui omnem atque édormiui crápulam,
Phílolaches uenísse mihi *narráuit* suom peregre húc patrem,
quóque modo dominum ád*uenientem* séruos ludificátus sit.
aít se metuere ín conspe*ctum súi patris pro*cédere.
núnc ego de sodálitate sólus sum oratór datus,
qui á patre eius cónciliarem pácem. atque eccum óptume.
iúbeo te saluére, et saluos quom áduenis, Theópropides,

1120. *huc ad nos uideo* Rl., Lor., **uideo huic** M, *uideo illic* Lingius, Uss.
1122. *somno meam* Rl., Lor., Bug., **omnium** M. *edormiui* Cam., Rl., rec. edd., **obdormiui** M. Reid del. *omnem*.
1123. *narrauit* Kampmann, Rl., rec. edd., om. in M.
1124. *dominum* Bug., Uss., Lor.[2], **hominem** M. *aduenientem* Ald., edd., **ad**...... M.
1125. *conspectum sui patris procedere* Rl. (after Cam.), rec. edd., **conspe.........ocedere** M.
1127. With hiatus after *pacem*: cf. on 484.
1128. *aduenis* FZ, edd., **aduenisse** M.

1119. **aliud** 'something else'. —**ergo** 'well' cf. Aul. 320 f. *STR. cocum ego, non furem rogo. CON. cocum ergo dico* 'Well, I am speaking of a cook'.

Enter Callidamates, who during a brief soliloquy explains the object of his coming, and then crosses the stage to greet Theopr.

1122. **edormiui crap.**, cf. Rud. 586 *ut edormiscam hanc crapulam.*

1126. **sodalitate solus de** 'alone of all my comrades', cf. 150.

1127. **conciliarem** 'procure'. —**optume**, cf. on 686: here without a verb. cf. Pers. 738 f.

1128. **aduenis**, cf. on 29 and 430.

péregre, gaudeo. híc apud nos hódie cenes: síc face.
TH. Cállidamates, dí te ament: de céna facio grátiam.
CA. quín uenis?
TR. promítte: ego ibo pró te, si tibi nón lubet.
TH. uérbero, etiam inrídes?
TR. quian me pró te ire ad cenam aútumo?
TH. nón enim ibis: égo ferare fáxo, ut meruisti, ín crucem.
CA. áge mitte istaec: te ád me ad cenam díc uenturum. quíd taces?
séd tu istuc quid cónfugisti in áram *hanc* inscitíssumus?
TR. áduenieus pertérruit me. *e*lóquere nunc, quid fécerim.
núnc utrisque dísceptator éccum adest: age dísputa.

1129. *face* Sciopp., edd., **tale** M.
1130. *Callidamates* Rl., rec. edd. (cf. 341, 373), **Callidamate** M, Rams. (cf. on 528).
1134. *istaec: te* Rl., Lor., Bug., **ista acto** M, *ista, ac te* Uss., *ista, ac cito* Seyff. *TR. quid* Rl. Lor., Bug. (B has **TR. dic uenturum quid taces?**): I have followed Loman and Uss. in giving the whole line to *CA*.
1135. *hanc* Pyl., Lor., Uss., om. in M, *hinc* R., Bug.
1136. *eloquere* Lang., Lor.[2], **loquere** M. Lang. shows from 200 passages that *loqui*='to give information' (followed by dependent noun clause) is unplautine.

1129. **cenes**=*cena*. The pres. subj. for imperat. (occasionally found in the class. period) is very common in Plaut.; cf. 47, 388, 594, 718, 1100.—**sic face** 'do!', often used in pressing a person to accept an invitation e.g. Stich. 185, 473.

1130. **de cena facio gratiam** 'as for the dinner, I must decline', cf. Trin. 293 *his ego de artibus gratiam facio*, Rud. 1414 *iuris iurandi uolo gratiam facias*.

1132. **etiam** 'actually', cf. Amph. 376, 571 and on 383, 522, which instances are both different.—**quian** 'do you mean because', cf. on 738.—**ire**, cf. on 17.

1133. **enim**, cf. on 551.—**ferare faxo**, cf. on 68.

1135. **inscitissumus** 'simpleton', cf. on 311.

1137. **disceptator utrisque** 'as umpire between the two parties' (each party here consisting of one person). The plural of *uterque* occurs also Truc. 152 *utrosque pergnoui probe* 'both kinds of land': Amph. 223 should prob. be corrected.

Th. fílium corrúpisse aio té meum. *Tr.* auscultá modo.
fáteor peccauísse, amicam líberasse apsénte te,
faénori argentúm sumpsisse: id ésse apsumptum praédico.
númquid aliud fécit, nisi quod súmmis gnati géneribus?
Th. hércle mihi tecúm cauendumst, nímis qui's oratór catus.
Ca. síne me dum istuc iúdicare. súrge: ego isti adsédero.
Th. máxume. accipito hánc *tute* ad te lítem. *Tr.* enim istic cáptiost.

1138. *TR.* Cam., edd., om. in M (and placed before next v.).

1139. **peccauisse** M, Rams., Uss., *potauisse* Acid., Rl., Lor., Bug.

1141. So Bent., Rl., Lor., Bug., **nisi quod faciunt** M. Bo. and Uss. om. *aliud*.

1142. *TH.* FZ, edd., om. in M. *Hercle* Pius, edd., **Erile** M. *qui's* Giphanius, Rl., Rams., Lor., Bug., **quis** M, *quam es* Cam., Uss.

1143. *CA.* Cam., edd., om. in M.

1144. *tute* Rl., Lor., Bug., om. in M, *modo* Uss. *TR.* Cam., Rams., rec. edd., om. here in M and placed before next v.; Rl. assigns the whole line to *TR.*

1137. **disputa** 'hold forth', cf. on Men. Prol. 50.

1139. **peccauisse** (sc. *eum*), cf. on 55.

1140. **faenori**, cf. on 532.

1142. **tecum cauendumst** 'I must be on my guard against you', lit. 'I must use caution in my dealings with you'. *Cum* is often used in Plaut. to describe generally the relation of the agent to another party: e.g. *orare cum aliquo* 'to beseech any one' Asin. 662, 686 (cf. Eng. 'to plead with'), *mentionem fac cum auonculo* Aul. 677 'speak about it *to* my uncle', *amplexari* (*osculari*) *cum aliquo* 'to embrace anyone' Mil. 243, 245, *perdere fidem cum aliquo* 'to break faith with anyone' Pseud. 376; so even when the relation is a hostile one, *capere iudicem cum aliquo* Most. 557 (cf. Eng. 'go to law with'), *captare cum aliquo* ibid. 1069, orig. a gladiatorial expression (cf. Eng. 'break a lance with' 'try a fall with').

1143. **isti**, cf. on 315.—**adsedero**, cf. on 526.

1144. **enim istic captiost** 'I am sure there is some trap there': for this sense of *captio* cf. crit. note on 922. For **enim** cf. on 551.

fác ego ne metuám *mihi, atque* ut tú meam timeás uicem. 1145
TH. iám minoris *ómnia alia fá*cio, prae quam quíbus modis
mé *de*ludificátust.
TR. bene hercle fáctum, et factum gaúdeo.
sápere istac aetáte oportet *té.* qui's capite cándido.
TH. quíd ego nunc faciám? *TR.* si amicus Díphilo aut Philémoni es, 1149
dícito eis, quo pácto tuos te séruos ludificáuerit: 1151

1145. *mihi atque* Rl., rec. edd., om. in M.
1146. *omnia alia fa-* Rl. (after Cam.), rec. edd., om. in M.
1147. *Me deludificatust* S. (cf. 1035, 1040), **Me ludificatus est** M, *Ludificatust me* Rl., Lor., Bug. Scan *bén' hĕrcle* and cf. on 229.
1148. *te, qui's* Bug., **quis** M, *qui sunt* Cam., Rl., Rams., Lor., Uss.
1149. *TR. si amicus Diphilo aut Philemoni es* Leo and Büch., **si amicus dephilo aut philomontes** M, (TH.) *si amicus Demipho aut Philonides*—Cam., edd., giving next line to *TR.* as FZ (*CA.* B). Rl. assumed the loss of a v. after 1149.
1151. *pacto* Z, edd., **capto** M.

1146. **prae quam quibus modis** an abbreviated expression for *prae quam modus est quo. Prae quam, prae ut* mean lit. 'in comparison as (how)': so in 982 *prae quam alios dapsiles sumptus facit* lit. 'compared with how he incurs' etc., Mil. 20 *nihil hoc quidemst, prae ut alia dicam, tu quae numquam feceris* lit. 'in comparison how I could tell of other things' i.e. 'in comparison with the other things I could tell of'; in Men. 375 *folia nunc cadunt, prae ut si triduom hoc hic erimus* we must supply *cadent* after *prae ut* 'in comparison with the way in which they will fall if' etc.; so in Aul. 503 *sed hoc etiam pulcrumst, prae quam sumptus ubi petunt* supply *tum est* 'in comparison with the time when'.—**quibus modis**, cf. on 54. This and Cas. v 3, 5 are the only instances of the plural *modis* being joined with a pronoun: elsewhere we have *quo* (*hoc, illo, isto*) *modo.*

1149. Leo regards this passage as coming direct from the original Φάσμα, in which Philemon, the probable author, mentioned himself and his brother poet Diphilus. Tranio then impudently tells Theopr. to go to the comic poets—they will know what to do with him: cf. Athenaeus XIII 579 f. φυλαττομένη μάλιστα Δίφιλον, μὴ δῷ δίκην μετὰ ταῦτα κωμῳδουμένη. This is one of several passages in Plautus, in which a character on the stage makes *the stage itself* the object of discussion, cf. Mil. 214 *euge, euscheme hercle adstitit et dulice et comoedice,* Rud. 1249 f., Pseud. 1081, 1240, Capt. III 4, 82, IV 1, 11.

óptumas frustrátiones déderis in comoédiis.
Ca. táce parumper: síne uicissim mé loqui. auscultá. *Th.* licet.
Ca. ómnium primúm sodalem me ésse scis gnató tuo.
ís me adiit: nam illúm prodire púdet in conspectúm tuom
própterea quia fécit, quae te scíre scit. nunc te ópsecro,
stúltitiae adulescéntiaeque *ut* éius ignoscás: tuo*m*st.
scís solere illánc aetatem táli ludo lúdere.
quídquid fecit, nóbiscum una fécit: nos delíquimus.
faénus, sortem súmptumque omnem, quí amica st*etit*, ómnia
nós dabimus, nos cónferemus, nóstro sumptu, nón tuo.
Th. nón potuit ueníre orator mágis ad me inpetrábilis
quám tu: neque illi *iám* sum iratus néque quidquam suscénseo.
ímmo me praesénte amato, bíbito, facito quód lubet;

1153. *uicissim me loqui* Acid., Rl., Rams., Lor., Bug., **me uicissim loqui** M. *TH.* Z, edd., om. in M.
1154. *CA.* edd., om. in M.
1155. *me adiit* Guy., Rl., Lor., Bug., **adiit me** M. *eum* (for *illum*) Bo., Uss. (keeping *adiit me*).
1156. **Propterea quia fecit (facit) quae** CD, Rams., Bug., Uss., **Propterea qui (quia B²) fecit qum** . B, *Propter ea quae fecit, quom* Rl., Lor.
1157. *adulescentiaeque ut* Müll., Bug., Lor.², **audlescentiaeque** M, *adulescentiaique* Bo., Rl. *tuomst* Reid, **tuus est** M.
1159. *nobiscum una fecit: nos* Cam., edd., **una nobiscum fecit non** M. *deliquimus* Pius, edd., **delinquimus** M.
1160. *stetit* Palmer (cf. Capt. III 5, 82, Stich. 223), **est** M, *emptast* Rl., edd.
1163. *iam* Rl., rec. edd., om. in M. *quidquam ei* Rl., Lor., Bug.

1152. **opt. frustr.** 'the best story of bamboozling'.—**dederis** prop. 'you will be found to have supplied', cf. Trin. 60, Aul. 570; cf. too on 590.
1153. **licet**, cf. on 402.
1155. **is—illum**, cf. on 913.
1156. **quae**, i.e. *ea quae*.
1158. **ludo ludere**, cf. on Capt. II 1, 54.
1162. **inpetrabilis** 'effective': for the active meaning cf. on Capt. Prol. 56, and Merc. 605, Epid. 342.

si hóc pudet, fecísse sumptum, súpplici *ab eo* habeó satis.
CA. díspudet.
TR. post ístam ueniam quíd me fiet núnciam?
TH. uérberibus, lutúm, caedere péndens.
TR. tamen etsí pudet?
TH. ínterimam hercle ego *té*, si uiuo.
CA. fác istam cunctam grátiam:
Tránioni *amítte* quaeso hanc nóxiam causá mea.
TH. áliud quiduis ínpetrari pérferam a me fácilius,
quam út non ego istum pró suis factis péssumis pessúm premam.

1165. *ab eo* Palmer, om. in M, *id mi* Luchs, *iam* Rl., Lor., Bug. Lachm. on Lucr. VI 743 defends the hiatus.

1166. *CA. Dispudet. TR. post istam* Müll. (after Acid., Rl.), Bug., Lor.[2], **TR. Dispudet istam** M.

1167. *TR.* Lamb., edd., om. in M. *tamen etsi* Grut., edd., **taminestsi** M.

1168. *TH.* Lamb., edd., om. in M. *ego te* Mahler, Lor.[2], **ego** M, *te ego* Bo., Rl., Bug., Uss. *si uiuo* Cam., edd., **suibo** (**siubo**) M.

1169. *Tranioni amitte* Uss., Lor.[2], **Tranioni remitte** M, *Tranio remitte* Acid., Bug. But that the form *Tranio*, so often used as a nom., should here be a dative is improbable (cf. on 560).

1170. *TH.* edd., om. in M. *perferam a me facilius* Bo., Rl., Lor., Bug., **a me facilius perferam** M.

1165. **fecisse sumptum** is added exegetically to *hoc*.

1166. **dispudet** 'he is utterly ashamed of himself': cf. *distaedet, dispereo, discrucior, discupio.*—**me** cf. on 636.—**nunciam** cf. on 74.

1167. **lutum** a term of abuse: cf. Pers. 406 *lutum lenonium*, Mil. 325 (quoted on 891 *a*).—**pendens**: cf. on Men. 951, Trin. 247.—**tamen etsi** cf. Ter. Andr. 864 *SI. ego iam te commotum reddam? DA. tamen etsi hoc uerumst? SI. tamen.*

1168. **si uiuo** cf. on 1067.—**cunctam** appears to mean *uniuersam*, and the whole phrase to be = *da cunctis istam ueniam.*

1169. **amitte** = *remitte* (which however Plaut. does not use with an abstract object), cf. Poen. 403 *etiam tibi hanc amittam noxiam unam, Agorastocles.*

1171. **ut...premam** cf. on 789.—**pessumis pessum** a pun: 'get the upper hand of this fellow for his underhand tricks', cf. 186, 253, 716.

CA. mítte quaeso istum. TH. *íllum ut mittam?* uíden ut astat fúrcifer?
CA. Tránio, quiésce; sapias. TH. tú quiesce hanc rém modo
pétere: ego illum, ut sít quietus, uérberibus subégero.
TR. níhil opust profécto. *CA.* age iam síne te*d* exorárier.
TH. nólo ores. CA. quaeso hércle. TH. nolo inquam óres. CA. nequiquám neuis.
hánc modo noxiam únam quaeso *míssam* fac causá mea.
TR. quíd grauaris? quási non cras iam cómmeream aliam nóxiam:
íbi *tum* utrumque, et hóc et illud, póteris ulciscí probe.
CA. síne te exorem. TH. age ábi, abi inpune. em huíc habeto grátiam.

1172. So Rl., Lor., Bug., **Mitte que sis tume uident ut restat furcifer** M.
1173. *quiesce; sapias* S., **qui esse sapis** M, *si sapis, quiesce* Rl., Lor., Bug.
1174. So Acid., Rl., rec. edd., **uerberibus ut sit quietus** M.
1175. *CA.* F, Rl., rec. edd., om. in M (B gives whole line to *CA.*, and so Rams.). *ted* Guy., edd., **te** M. For the hiatus at change of speakers cf. on 567.
1177. So Rl., Lor., Bug., **unam noxiam unam queso fac** M.
1179. *tum* Acid., Bug., om. in M, *tu* Rl., Lor.

1172. **ut mittam** cf. on 1017.—**ut astat** 'how he stands carelessly looking on', cf. on 149.—**furcifer** cf. on 69.

1173. **sapias** 'be wise' (cf. Rud. 1229 *si sapias, sapias*), as in Hor. Od. I 11, 6 *sapias, uina liques*.—**petere** is dependent on **quiesce** on the analogy of the ordinary construction of *desino, desisto, intermitto*, cf. Gell. II 28, 2 *dei nomen...edicere quiescebant*.

1174. **subegero** cf. on 590.

1175. **ted** cf. on 1109.

1176. **neuis** cf. on 110.

1179. **probe** cf. on 4.

1180. **em** cf. on 9.

Ω. Spéctatores, fábula haec est ácta: uos plausúm date.

1181. Ω Uss., Lor.[2], om. in M, *CANTOR* Rl., Bug. It is very doubtful who is supposed to speak the last line. In several comedies the appeal to the audience is certainly part of the last speech of one of the actors (see Pseud., Rud., Men., Poen., Merc.). I have followed Uss. and Lor.[2] in adopting the ambiguous sign employed in the plays of Terence and in the Trinummus, which Bentley, prob. wrongly, supposed to be a scribe's error for *CA.* (*Cantor*) cf. Hor. A. P. 155 *donec cantor 'uos plaudite' dicat:* cf. note of Wagn. on Andria 980.

1181. Ω: this line is spoken either by Theopr. or the *dominus gregis* [In the Captivi, the Epilogue is assigned by MSS. to the CATERVA] or the *tibicen.*

METRA MOSTELLARIAE.

Arg. 1—11 iambici senarii
1—84 iambici senarii
85, 86 bacchiaci tetrametri
89*a* bacchiacus trimeter
89*b* bacchiacus tetrameter
90 iambicus dimeter catalecticus
91—97 bacchiaci tetrametri
98 iambicus dimeter catalecticus
99—101 bacchiaci tetrametri
102 iambicus dimeter catalecticus
103, 104 iambici octonarii
105, 106 cretici tetrametri
107 iambicus octonarius
108 creticus dimeter + trochaica tripodia catalectica
109 = 108
110—112 cretici tetrametri
113 = 108
114 creticus tetrameter
115 trochaicus septenarius
116 = 108
117 trochaicus septenarius
118 iambicus octonarius
119 trochaicus septenarius
120—124 bacchiaci tetrametri
125 iambicus dimeter catalecticus
128—132 iambici octonarii
133—136 = 108
137, 139 cretici tetrametri
140, 141 = 108
142 metrum incertum
143 iambicus octonarius
144 creticus tetrameter
145 trochaicus septenarius
146—148 iambici octonarii
149 = 108
150 creticus tetrameter
{151 = 108
{153 creticus tetrameter

154—156 trochaici septenarii
157—246 iambici septenarii
248—312 trochaici septenarii
313, 314 bacchiaci tetrametri
315 metrum incertum
316, 317 bacchiaci tetrametri
318, 319 anapaestici dimetri
320 creticus dimeter
325 iambicus octonarius
326, 327 metrum incertum
328 iambicus octonarius
329 creticus tetrameter catalecticus
330 bacchiacus tetrameter
333 trochaica tripodia catalectica
334 creticus tetrameter
336 creticus dimeter + ∠ ⏑ ⏑ ⏑ ⏓
337 = 108
338 metrum incertum
339—341 = 336
342, 343 = 108
344 = 336
345 duae trochaicae tripodiae catalecticae
346 trochaicus septenarius
347 creticus tetrameter catalecticus
348—407 trochaici septenarii
409—689 iambici senarii
690—692 = 108
693 = 336
694, 695 = 108
696, 697 = 336
698—701 = 108
702 = 336
703—705 = 108
706 = 336
707—712 = 108
713 creticus tetrameter
714 = 108
715, 716 cretici tetrametri
717 = 108
718—720 cretici tetrametri
741, 722 cretici tetrametri
723—726 uersus corrupti
727 epiphonema
728 trochaicus septenarius
729, 730 cretici tetrametri
731 = 108
732—736 cretici tetrametri
737 trochaicus septenarius
738, 739 cretici tetrametri

740 trochaicus septenarius
742 iambicus octonarius
743 metrum incertum
744, 745 iambici octonarii
746 iambicus septenarius
747—782 iambici senarii
783—803 bacchiaci tetrametri
804—857 trochaici septenarii
858 iambicus dimeter + iambicus dimeter catalecticus (cum syncope)
859 trochaicus dimeter
860 = 858
861 = 859
862 + 863*a* trochaicus octonarius
863*b* + 864 trochaicus septenarius
865 bacchiacus tetrameter
866, 867 uersus corrupti
868 duo iambica cola semiquinaria
869 bacchiacus dimeter catalecticus + bacchiacus dimeter acatalecticus (uel fortasse uersus dochmiacus)
870 metrum incertum
871—873 bacchiaci tetrametri
874 duo iambici dimetri catalectici (cum syncope)
875, 876 bacchiaci tetrametri
877 trochaicus octonarius
878, 879 cretici tetrametri
880 = 858
881, 882 cretici tetrametri
883, 884 trochaici septenarii
885*a*, 886*b* iambicus dimeter
885*b* + 886*a* iambicus septenarius
887*a* anapaesticus dimeter
887*b* + 888 anapaesticus tetrameter
889 anapaesticus dimeter
890, 891*a* bacchiaci tetrametri
891*b* + 892, 893 = 858
894 iambicus septenarius
895 + 896 anapaesticus tetrameter
897, 898 trochaici septenarii
899, 900 iambici senarii
901*a* paroemiacus
901*b* + 902*a* anapaesticus dimeter
903 paroemiacus
904—992 trochaici septenarii (uersus 925, 940—945, 990 sunt corrupti)
993—1040 iambici senarii (uersus 1025*b*, 1026*b*—*e* sunt corrupti)
1041—1181 trochaici septenarii (uersus 1055—1058 sunt corrupti).

EXCURSUS I.

ACCHERVNTEM, AD ACHERVNTEM. VV. 499, 509.

Several points are to be observed in regard to the difficult question of reading in 509.

1. *Accherruns* is in Plaut. the name not of a river but of a place, cf. Capt. v 4, 2 *nulla Accherruns* 'no place of torture'; and it is constructed as the name of a *town*, thus *Accherunti* 'at (in) Acheron' Capt. III 5, 31, v 4, 1, Merc. 606, Poen. 431, Truc. 749 (so *Acherunte*='in Acheron' Lucr. 628, 978, 984), *Accheruntem* 'to Acheron' Most. 494, etc., *Accherunte* 'from Acheron' Poen. 344. (It is true that we have *ab Accherunte* in Amph. 1078).

2. The word occurs 16 times in Plaut. (and *Accheruntiсus* 3 times) and has the first syllable always long [correct Lewis and Short], except in Poen. 831 *quási Ăcheruntem ueneris* (here therefore write with one *c*; the shortening is due to the accent, cf. *quási ĭpse sit* Poen. 845, *quíd ăpstulisti* Aul. 637 etc., etc.). Poen. Prol. 71 is unplautine; in Poen. 344 we should certainly read as Goetz and Loewe (following A) *quó die Orcus Ácchеrunte* (without *ab*); cf. Wagn. Intr. to Aul. p. xlvii; similarly in the tragic verse quoted by Cic. Tusc. I 16, 37 *ádsum atque aduenio Āccherunte* (but immediately below *áltae Ăcheruntis, sálso sanguine*), cf. Ribb. Trag. Rel. p. 245. In Plaut. then *Āccherruns* : *Ăcherruns* : : 15 : 1.

3. The accusative occurs 5 times (excluding Poen. Prol. 71).

certum ést hunc Accherúntem praemittám prius
Cas. II 8, 12

nam me Áccheruntem récipere Orcus nóluit
Most. 499

quóduis genus ibi hóminum uideas, quási Acheruntem uéneris
Poen. 831

censétur censu ad Áccheruntem mórtuos
Trin. 494

and in Most. 509, the passage in question. In all of these except Trin. 494 the simple accus. is used for 'to Acheron'. Trin. 494 is a very peculiar instance; Brix translates 'wird abgeschätzt und geschickt zum Acheron' ('is rated and sent to Ach.'), remarking that Wagn.'s trans. *ad Acch.* 'in Ach.' is unplautine. It should be *Accherunti.* Whatever the right interpretation of this passage may be, the simple accus. (of motion) would of course have been out of place. It appears then that whenever Plaut. wishes to express 'to Acheron' he uniformly says *Accheruntem.* This seems to exclude *ad Acheruntem* in Most. 509.

4. Are we then in our passage to take no account of the *ad* which is preserved in all MSS., and simply to read *Accheruntem?* I have been guided by the curious variant *adcheruntem* preserved by two MSS. to read *ad Charontem;* it should also be observed that in three passages *B* preserves a diphthong in the second syllable (*Achaeruns*) Capt. v 4, 1, Bacch. 198, Poen. 344. There seems in fact to have been some confusion between *Charon* and *Acheron.* In Pliny II 93, 95 § 208 we find *Quae spiracula uocant, alii Charonea scrobes mortiferum spiritum exhalantes,* where a reference to Charon is quite out of place.

EXCURSUS II.

The Fifth and Sixth Cantica.

The metrical difficulty of these two scenes is well known. Hermann, whose authority in matters of metre is naturally great, must be admitted to have failed in his reconstitution of them as a whole, and even Ritschl's treatment is in many points open to serious question. I have already stated my view of IV. 2 in the *Journal of Philology*. I now repeat it with some modifications, and add what appears to me probably the truth about IV. 1. I follow the numbering of the verses as given by Ritschl. The first four vv. are thus written in B—

858. Serui qui quom culpa carint tamen malum metuunt
Hii solent esse eris utibiles.
860. Nam illi qui nihil metuunt postquam sunt malum meriti
Stulta sibi expetunt consilia.

vv. 859, 861 obviously correspond. Prof. Sonnenschein considers them trochaic dimeters. I hold them to be cretic tripodiae; but the cretic is sometimes replaced by a choriambus, *utibiles*, *stulta sibi*, *consilia:* a substitution which is natural and presents no difficulty.

vv. 858, 860 I would write thus as iamb. septen.

Serui qui quom culpa carent, tamen malum [sibi] metuont
Nam illi qui nil metuont [sibi], postquam malum sunt meriti.

In the two following vv. *Exercent sese*, *Fatiunt a malo* I find no reason for dissenting from the view adopted by Prof. Sonnenschein : and I shall not attempt to fill up the lacunae which the MSS. offer in the three next (865—867). But 868, 869 call for some remark. Ritschl gives the reading of B thus—

868. Ut . adhuc fuit mihi corium esse oportet,
869. Siⁿcerum atque ut uetem uerberare.

I would not lay any stress on the fact that on Ritschl's showing something, seemingly one letter, has been lost between *ut* and *adhuc*. Possibly *uti* may have been written: but the other MSS. have *ut adhuc* with no variation. The really determinative point is that the verse is palpably constituted of two exactly corresponding halves

ŭt ădhūc fŭ|īt mihi || cŏrĭum ēsse ŏ | pōrtēt,

that is to say, of a paeon followed by a spondee. If anyone asks where I find a parallel, I reply in the Stichus. The opening lines of the Stichus are to my mind as clearly paeonic as anything in Greek Comedy.

Crēdo ĕgŏ fŭ|īssĕ mĭsĕ|rām Pēnĕlŏ|pām
Sŏrŏr sŭo ēx | ănĭmō quǣ | tām diu uĭdŭ|ă
Vĭrŏ sŭō | cărŭīt nām | nōs eius ănĭ|mum
De nostris factis noscimus || quārūm uĭri hĭnc ābsūnt
Quorumque nos negotiis || ābsēntum ĭta ŭt | æ̅cūmst
Sollicitae noctis et dies || sŏrōr sŭmŭs | sēmpēr.

v. 1 is 2 paeons, an ionicus a maiore, and a catalectic syllable.
v. 2 is 1 paeon, 2 ionici (a min. + a mai.), cat. syllable.
v. 3 is 1 paeon, 2 ionici (a min. + a mai.), cat. syllable.
vv. 4, 5 an iambic dimeter + ionicus a mai. + spondee.
v. 6 is iambic dimeter + paeon + spondee.

I venture to challenge comparison here with the arrangement of these verses adopted by Ritschl or Hermann: and I conceive that they establish the necessity of admitting feet of 4 syllables as standards of measurement in Plautus to a far greater degree than is at present believed. I have already stated my belief that the Sotadic verse enters into the composition of Most. IV. 2.

Returning to Most. 868 I find in it the same combination of paeon with spondee which occurs in v. 6 of the Stichus. There is a careless rollicking lilt in the metre which appears to me to correspond well with the character of the youthful slave Phaniscus.

v. 869 is, I imagine, a dochmiac; though to what extent Plautus admits these is still a question.

Sincerum atque ut*i* | uetem uerberari.

The four next vv. are bacchiac, and the reconstruction of them in the present edition seems highly plausible. Then follow in B—

874. Nam nunc domi nostrae tot pessimi uiuont.
Peculi sui prodigi plagigeruli ubi aduersum ut eant
Vocatur ero non eo molestus ne sis.
Scio quod properas gestis aliquo iam hercle ire uis mula foras pastum
Bene merens hoc precium unde abstultabi foras.
Solus nunc eo aduersum ero ex plurimis seruis.

In v. 874 Prof. Sonnenschein follows Studemund and breaks up the line into two so-called *iambic dimeters catalectic syncopated*

nam nunc domi	nostrae
tot pessimi	uiuont
– ∠ ⏑ –	∠ –

I must profess my profound distrust of these *syncopated* iambi, a question however too large to be discussed here. In the present case however everything is in favour of Hermann's view, which Ritschl adopted, that, like the vv. preceding and following it, it is bacchiac, whether as Hermann wrote

nam núnc pessimí tot domí nostrae uíuont

or, as Ritschl preferred and as seems more probable,

nam núnc tot domí pessimí nostrae uíuont.

The five following vv. I would write thus—

876. Vbi áduorsus út eant eró [suo] uocántur
'Nón eo; moléstus ne sis, scío quo properas, géstis aliquo.
Iam hercle [tú] mula uís ire pástum forás.'
Bene meréns hoc preti índe abstulí, abii forás.
880. Solus éx plurimís nunc eo áduorsum eró.

of which 877, 879 agree with Ritschl's arrangement.

876 is bacchiac, 878—880 cretics.

IV. 2.

Following as closely as I can the text of B as exhibited in Ritschl, I would write this scene thus—

Adu. Phánisce etiám respice. Pha. Míhi molestus né sis. 885
Adu. Vide út fastidit símia.
Pha. Mihi súm. Libet esse. Quid íd curas?
Adu. Manésne ilico, ímpure párasité?
Pha. Qui párasitus sum?
            Adu. Ego ením dicam. 889
       Cibo pérduci poterís quouis.
       Ferócem facís quia te erús tuus amát. 890
Pha. Váh! dolent oculí.
            Adu. Cur?
                   Pha. Quia fúmus [est] moléstus.
Adu. Táce si faber, quí cudere plúmbeos solés nos.
Pha. Nón potes tu mé cogere ut[í] tibi maledícam. 893
       Nóuit me erus.
            Adu. Suám quidem pol cúlcitellam opórtet.
Pha. Si sóbrius sis, male nón dicas. 895
Adu. Tibi óptemperém, cum tu míhi nequeás?
       Át tu mecum, péssime, ito aduórsus.
                   Pha. Quaeso hercle ábstine
       Iám sermonem de ístis rebus.
            Adu. Fáciam et pultabó fores.
       Heus écquis hic est qui máximam his iniúriam
       Foribús defendat? Écquis ecquis éxit huc atque áperit? 900
       Nemó quidem hinc exít foras. Vt esse áddecet nequam hómines
       Ita súnt, sed eo magis caúto opust, ne exéat, qui male me múlcet.

The first verse of the scene is an ordinary Sotadeus.

Phānīsce ĕtĭ|ām rēspĭce. |
                   Mĭhĭ mŏlēstŭs | nē sīs,

and the same rhythm, if I am right in my conjecture (see *Journal of Philology*, Vol. XI. p. 171), recurs in several other verses, though with less clearness. These are 891, 892, 893, 894. In 891 the first foot is a quinquesyllable *Vah dolent ocu* | i.e. the ionicus a maiore – – ⏑ ⏑ is resolved either into – ⏑ – ⏑ ⏑ or as is perhaps more probable – ⏑ ⏑ ⏑ ⏑ *-lent* counting as a short syllable. In 892 the first foot is again a quinque-

syllable *Tăcĕ sī făbĕr*, *-ber* counting as a short. This is a rhythm of which Hermann, in his discussion of the Sotadic metre, *Elem. Doctr. Metr.* pp. 283 sqq. gives several examples. I will quote two, v. 40

ὅτι πάντες ὅσοι περισσὸν ἠθέλησαν εὑρεῖν,

and again v. 62

τί γὰρ ἐσμὲν ὅλως, ἢ ποδαπῆς γεγόναμεν ὕλης;

where ὅτι πάντες ὅσ- and τί γὰρ ἐσμὲν ὅλ- exactly correspond to *Tăcĕ sī făbĕr*. With some hesitation for *qui cudere soles plumbeos numbos nos* of B, *plumbeos nummos* of the other MSS., I have written *qui cudere plumbeos soles nos* in the sense 'you who so often coin us into bad money', i.e. pass us off as cheats. In 893 the epitrite *Nōn pŏtēs tū*, like *sŭām quĭdēm pōl* the second foot of 894, is of frequent occurrence in Sotadic verses. Thus v. 29 Herm.

– ⏑ – –

ἂν μακρὰ πτύ | ῃς, φλεγματίῳ κρατῇ περισσῷ

and its variations – – ⏑ –, – – – ⏑.

– – ⏑ –

58. δεῖ τὸν φύσει | νικώμενον ἄδικον αὐτὸν εἰπεῖν

– – – ⏑ – – – ⏑

67. αὐτάρκεια | γὰρ πρὸς πᾶσιν | ἡδονὴ δικαία.

In the second foot it is even commoner, in the form – – ⏑ –, *e.g.* v. 12,

μιμοῦ τὸ καλὸν καὶ μενεῖς ἐν βροτοῖς ἄριστος

– – ⏑ ⏑ | – – ⏑ – | – ⏑ – ⏑ | – ⏑

v. 22. καὶ τὸ μὴ πάρον μὴ θέλειν οὐδὲ γὰρ σόν ἐστιν.

– ⏑ – ⏑ | – – ⏑ – | – ⏑ – ⏑ | – ⏑

It must remain a question whether the form which I have adopted of 893 is that intended by Plautus; for *-re* of the infinitive is, as is well known, occasionally lengthened by the comic poets, and possibly

Non potes tu cōgĕrē me ŭ|tī tĭbī mălĕ|dicam

may be the preferable form. In 894 the MSS. give *Nouit erus me*, which is possible (– ⏑ ⏑ – for – ⏑ – –).

The metres of the remaining verses are as follows :—

886. Iambic dimeter.
887. Anapaestic dimeter.

888. Bacchiac tripodia hypercatalectic.

889. Either an anapaestic tetrameter acatalectic or, as I have written it, two anapaestic dimeters.

890. Bacchiac dimeter catalectic.

895. Anapaestic dimeter.

896. Bacchiac tripodia hypercatalectic.

897, 8. Trochaic septenarii.

899. Iambic trimeter.

900—902. Iambic septenarii.

v. 900 seems to me certain. The thrice repeated sound *ec* admirably expresses the impatience of the *aduorsitor*. In 902 the *at* of *exeat* is allowed to count as a short syllable.

I have written for *cauto est opus ne huc exeat* of MSS. *cauto opust ne exeat.*

R. ELLIS.

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Italics refer to critical notes.

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